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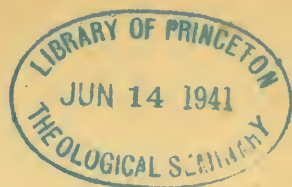








A



GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, N. J.

SECOND EDITION,

WITH CORRECTIONS AND COPIOUS INDEXES.

NEW YORK:

JOHN WILEY.

1861.

ENTERED, according to Act of Congress, in the year of 1861, by  
JOHN WILEY,  
in the Clerk's Office of the District Court for the Southern District of New York.

JOHN F. TROW  
PRINTER, STEREOTYPY, AND ELECTROTYPY,  
46, 48 & 50 Greene Street,  
New York.



## P R E F A C E.

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THIS work was begun at the instance of my friend, preceptor, and colleague, DR. J. ADDISON ALEXANDER. The aid of his counsels and suggestions was freely promised in the undertaking; and he was to give to it the sanction of his name before the public. It appears shorn of these advantages. A few consultations respecting the general plan of the book and the method to be observed in its preparation, were all that could be had before this greatest of American orientalists and scholars was taken from us. Deprived thus early of his invaluable assistance, I have yet found a melancholy satisfaction in the prosecution of a task begun under such auspices, and which seemed still to link me to one with whom I count it one of the greatest blessings of my life to have been associated.

The grammatical system of Gesenius has, from causes which can readily be explained, had a predominance in this country to which it is not justly entitled. The grammar of Prof. Stuart, for a long time the text-book in most common use, was substantially a reproduction of that of Gesenius. Nordheimer was an adherent of the same system in its essential features, though he illustrated it with wonderful clearness and philosophical tact. And finally, the smaller grammar of Gesenius became current in the excellent translation of Prof. Conant. Now, while Gesenius is unquestionably the prince of Hebrew lexicographers, Ewald is as certainly entitled to

the precedence among grammarians; and the latter cannot be ignored by him who would appreciate correctly the existing state of oriental learning.

The present work is mainly based upon the three leading grammars of Gesenius, Ewald, and Nordheimer, and the attempt has been made to combine whatever is valuable in each. For the sake of a more complete survey of the history of opinion, the grammars of R. Chayug, R. Kimchi, Reuchlin, Buxtorf, Schultens, Simonis, Robertson, Lee, Stier, Hupfeld, Freytag, Nögelsbach, and Stuart, besides others of less consequence from Jewish or Christian sources, have also been consulted to a greater or less extent. The author has not, however, contented himself with an indolent compilation; but, while availing himself freely of the labours of his predecessors, he has sought to maintain an independent position by investigating the whole subject freshly and thoroughly for himself. His design in the following pages has been to reflect the phenomena of the language precisely as they are exhibited in the Hebrew Bible; and it is believed that this is more exactly accomplished than it has been in any preceding grammar. The rule was adopted at the outset, and rigorously adhered to, that no supposititious forms should be admitted, that no example should be alleged which is not found in actual use, that no statement should be made and no rule given the evidence of which had not personally been subjected to careful scrutiny. Thus, for example, before treating of any class of verbs, perfect or imperfect, every verb of that description in the language was separately traced through all its forms as shown by a concordance; the facts were thus absolutely ascertained in the first instance before a single paradigm was prepared or a word of explanation written.

Some may be disposed, at first, to look suspiciously upon the triple division of the Hebrew vowels, adopted

from Ewald, as an innovation: further reflection, however, will show that it is the only division consistent with accuracy, and it is really more ancient than the one which commonly prevails.

The importance of the accent, especially to the proper understanding of the vowels of a word and the laws of vowel-changes, is such that the example of Ewald has been followed in constantly marking its position by an appropriate sign. He uses a Methegh for this purpose, which is objectionable on account of the liability to error and confusion when the same sign is used for distinct purposes. The use of any one of the many Hebrew accents would also be liable to objection, since they not only indicate the tone-syllable, but have besides a conjunctive or disjunctive force, which it would be out of place to suggest. Accordingly, a special symbol has been employed, analogous to that which is in use in our own and other languages, thus קָטָל *kātal'*.

The remarks upon the consecution of poetic accents were in type before the appearance of the able discussion of that subject by Baer, in an appendix to the Commentary of Delitzsch upon the Psalms. The rules of Baer, however, depend for their justification upon the assumption of the accurate accentuation of his own recent edition of the Hebrew Psalter, which departs in numerous instances from the current editions as they do in fact from one another. Inasmuch as this is a question which can only be settled by manuscripts that are not accessible in this country, it seems best to wait until it has been tested and pronounced upon by those who are capable of doing so. What has here been written on that subject, has accordingly been suffered to remain, imperfect and unsatisfactory as it is.

The laws which regulate the formation of nouns have been derived from Ewald, with a few modifications chiefly tending to simplify them.

The declensions of nouns, as made out by Gesenius, are purely artificial. Cumbersome as they are, they are not exhaustive, and the student often finds no little difficulty in deciding to which declension certain nouns of frequent occurrence are to be referred. For these reasons they were abandoned by Nordheimer, who substituted a different system, which is itself, however, more perplexing than serviceable. The fact is, that there are no declensions, properly speaking, in Hebrew; and the attempt to foist upon the language what is alien to its nature, embarrasses the subject instead of relieving it. A few general rules respecting the vowel-changes, which are liable to occur in different kinds of syllables, solve the whole mystery, and are all that the case requires or even admits.

In the syntax the aim has been to develop not so much what is common to the Hebrew with other languages, as what is characteristic and distinctive of the former, those points being particularly dwelt upon which are of chief importance to the interpreter.

In the entire work special reference has been had to the wants of theological students. The author has endeavoured to make it at once elementary and thorough, so that it might both serve as a manual for beginners and yet possess all that completeness which is demanded by riper scholars. The parts of most immediate importance to those commencing the study of the language are distinguished by being printed in large type.



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## PART FIRST.

### ORTHOGRAPHY.

§1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

### THE LETTERS.

§2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and important as well as the only pure monument of it. The first step

towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אֲלִפְבֵּי) and points (נִקְדּוּיִם). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The following alphabetical table exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

Order.	Forms and Equivalents.		Names.	Rabbinical Alphabet.	Numerical values.
1	א	—	אֵלֶף Āleph	א	1
2	ב	Bh, B	בֵּית Bēth	ב	2
3	ג	Gh, G	גִּימֶל Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה	H	הֵא Hē	ה	5
6	ו	V	וָו Vāv	ו	6
7	ז	Z	זַיִן Záyin	ז	7
8	ח	Hh	חֵית Hhēth	ח	8
9	ט	T	טֵית Tēth	ט	9
10	י	Y	יּוֹד Yōdh	י	10
11	כ	Kh, K	כָּף Kaph	כ	20
12	ל	L	לָמֶד Lā'-medh	ל	30
13	מ	M	מֶם Mēm	מ	40
14	נ	N	נוּן Nūn	נ	50
15	ס	S	סָמֶךְ Sā'-mekh	ס	60
16	ע	—	עֵיִן Āyin	ע	70
17	פ	Ph, P	פֶּא Pē	פ	80
18	צ	Ts	צָדִי Tsā'-dhē	צ	90
19	ק	K	קוֹף Kōph	ק	100
20	ר	R	רֵישׁ Rēsh	ר	200
21	ש	Sh, S	שִׁין Shīn	ש	300
22	ת	Th, T	תָּו Tāv	ת	400

§3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its

sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the foregoing table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus ׀ with a point in its bosom has the sound of *l*, ׀ unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *lh*; ׀ is pronounced as *g*, ׀ unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; ׀ is *d*, ׀ unpointed is the aspirate *dh*, equivalent to *th* in *the*; ׀ is *k*, ׀ unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of ׀, is commonly neglected in modern reading; ׀ is *p*, ׀ unpointed is *ph* or *f*; ׀ is *t*, ׀ unpointed *th* in *thin*. The letter ׀ with a dot over its right arm is pronounced like *sh*, and called *Shîn*; ׀ with a dot over its left arm is called *Sîn*, and pronounced like *s*, no attempt being made in modern



usage to discriminate between its sound and that of ס Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12:6 of שִׁבְבוֹלֶת *shibboleth* with סִבְבוֹלֶת *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שָׁבַר *to break*, שָׁוֶה *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שָׁוַל *to be bereaved*, שָׁבַל *to be wise*, סָבַל *to be foolish*; שָׁוֶר *to be drunken*, שָׁבֵר *to hire*, סָבֵר *to shut up*; שָׁוֶה *to look*, שָׁוֶה *to rule*, סָוֶה *to turn back*; שָׁפָה *a lip*, סָפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the fact that ס is in a few instances written for ש, e. g. נֶסֶח Ps. 4:7 from נֶשֶׁח, שִׁבְבוֹת Eccles. 1:17 for סִבְבוֹת. The original identity of ש and ס is apparent from the etymological connection between שָׁוֶה *leaven* and מִשְׁאָרָה *a vessel in which bread is leavened*; שָׁוֶה *to shudder*, נֶשֶׁח *horrible, causing a shudder*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

2. In their original power ט *t* differed from ת *t*, and כ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ה has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters,  $\aleph$  and  $\beth$ , no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation.  $\aleph$  is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand  $\beth$  had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by  $\gamma$ , sometimes by the rough and sometimes by the smooth breathing; thus  $\aleph\beta\mu\lambda\eta$   $\Gamma\acute{o}\mu\omicron\varrho\acute{\eta}\alpha$ ,  $\aleph\lambda\iota$ ,  $\aleph\beta\lambda\eta$   $\textit{Ἀμαλὴ}$ . Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g.  $\aleph\beta\mu\lambda\eta$   $\textit{Sh'mang}$ ,  $\aleph\beta\mu\lambda\eta$   $\textit{gnāmōdh}$ .

§4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phœnician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters

which appear in the table with double forms ; פ פ when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter ; at the end of words no such link was needed, and the letter was continued vertically downward in a sort of terminal flourish thus, ף ף ף, or closed up by joining its last with its initial stroke, thus ם.

a. The few instances in which final letters are found in the middle of words, as לְכָרְבָה Isa. 9: 6, or their ordinary forms at the end, as נָח Neh. 2: 13, בָּנִי Job 38: 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as וְכָזֶה Ps. 80: 16, or smaller, as בְּהִבְרָאִים Gen. 2: 4, or above the line, as מְיָרִי Ps. 80: 14, or inverted, as בְּחִסָּה Num. 10: 35, (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as וַיִּשְׁכְּחוּ Gen. 33: 4, לֹאֵל Ps. 27: 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended נ in מְנַצֵּה Judg. 18: 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In וְהָרֶן Lev. 11: 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch; וַיִּבְרָאֵהוּ Gen. 16: 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter; the large letters in Deut. 6: 4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's *Tiberias*, pp. 152 etc.

§5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

*a.* The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interest-

ing corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phenicians, and hence the appended *a* of "Αλφα, etc., which points to the Aramaic form אפא.

*b.* The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*; Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, probably *a snake*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook or a hunter's dart*; Koph, perhaps *the back of the head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

§6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes א ב ג succeed each other, as in like manner the three liquids ח ט ק. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (א omitted), 34, 37 (alternate verses, ב omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (א omitted), Prov. 31:10–31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ב and ג are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

*a.* The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.



	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד		
Smooth	ה	ו ז ח ט	(כ)	כ ל מ נ
Rough	ע	פ ק צ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

*b.* It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them Ι and Ξ; ג and ז, in Greek γ and ζ, become in Latin C and G, while ח, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

§ 7. The letters may be variously divided :

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע
Palatals	ג	י	כ	ק
Linguals	ד	ט	ל	נ
Dentals	ז	ס	צ	ש
Labials	ב	ו	מ	פ

ך has been differently classed, but as its peculiarities are those of the gutturals, it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity, but when analogy would bring them into combinations foreign to their nature, they are either

liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	$\left\{ \begin{array}{l} \text{א ה ו י} \\ \text{א ה ע} \end{array} \right.$	Vowel-Letters, Gutturals.
Medium,	$\left\{ \begin{array}{l} \text{ל מ נ ר} \\ \text{ז ס צ ש} \end{array} \right.$	Liquids, Sibilants.
Strong,	$\left\{ \begin{array}{l} \text{פ ב} \\ \text{ק כ ג} \\ \text{ט ת ד} \end{array} \right.$	Aspirates and Mutes.

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that the vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

*a.* It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth כ כּ and middle forms כּ גּ דּ, which may be either aspirated or unaspirated, the two last have each an additional representative ק ט which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic alphabet has an additional *p*, and the Greek and Roman alphabets agree one step and only one beyond the letter T, viz. in adding next a labial, which in Greek is divided into *v* and *ϕ*, and in Latin into U and V, as ו into I and J.

3. Thirdly, The letters may be divided, with respect to their function in the formation of words, into radicals and serviles. The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the



memorial words מִשֶּׁה וְכָלֵב אֵיתָן (Ethan Moses and Caleb); of these, besides other uses, אֵיתָן are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters הֶאֱמַנְתִּיר are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of ט for servile ה in a certain class of cases, as explained § 54. 4.

a. Kimchi in his Mikhlol (מִיכְלוֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. שְׁמַלְאֲכֵהוּ בִינָה *for his work is understanding*; אֲנִי שְׁלֵמָה *I Solomon am writing*; אֶךְ הַבְנָה שְׁלוֹמִי *only build thou my peace*; מִשֶּׁה כָּרַב אֶבְרָהָם *like a branch of the father of multitude*; מִשֶּׁה כָּרַב אֶלֵינוּ *Moses has written to us*. To which Nordheimer has added הֵן מִכְרַבִּי *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, אֵי, אֵי, occupying the vacant space with some letter, as ק, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; such as are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. וְגִימָר *et completio* = etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combination of ה with the letters immediately preceding; thus 500 הָק or ק, 600 הָר or ר, 700 הָק or ק, 800 הָת or ת, 900 הָק or ק. Thou-

sands are represented by units with two dots placed over them, thus  $\text{ס} 1000$ , etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus  $\text{הכ"א} 421$ . Fifteen is, however, made not by  $\text{יה}$ , which are the initial letters of the divine name Jehovah,  $\text{יהוה}$ , but by  $\text{טו} 9+6$ .

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Masoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

### THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Masoretic points ( $\text{מסורה}$  *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronun-

ciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דָּבָר is in Gen. 12: 4 דָּבָר *he spake*, in Ex. 6: 29 דְּבַר *speak* and הִדְבֵּר *speak-ing*, in Prov. 25: 11 דְּבַר *spoken*, in Gen. 37: 14 דְּבַר *word*, in 1 Kin. 6: 16 הַדְּבַר *the oracle* or most holy place of the temple, in Ex. 9: 3 פִּגְמָה *pestilence*. So וַיִּשָּׂק is in Gen. 29: 10 וַיִּשָּׂק *and he watered*, and in the next verse וַיִּשָּׂק *and he kissed*; וַיָּבֵא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; וַהֲשִׁיבָהֶם is in Jer. 32: 37 first וַהֲשִׁיבָהֶם *and I will bring them again*, and then וַהֲשִׁיבָהֶם *and I will cause them to dwell*; שָׁמַיִם is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals י was taken as the representative of the vowels *i* and *e* of the same organ to which in sound it bears a close affinity; the weakest of the labials ו was in like manner made to represent its cognates *ū* and *ō*; and the

two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or י for *ē* is the most frequent case; others are exceptional.

*a.* Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לאט *lat* Judg. 4:21, דאג *dag* Neh. 13:16 K'thibh, קאם *kām* Hos. 10:14, זאזל *zāzēl* Lev. 16:8, ראש *rāsh* Prov. 10:4 and in a few other passages, צאמו sometimes for *rāmōth*, צאבאר *tsavtār*, אמאסאך *amasāk* Hos. 4:6 if not an error in the text perhaps for *emasāk*; final *ā*, which is much more frequently written, is denoted by ה, e. g. גלה *gālā*, מלכה *malkā*, אהה *attā*, rarely and only as an Aramæism by א, e. g. חגא *hoggā* Isa. 19:17, קרהא *korhha* Ezek. 27:31 K'thibh, גבחה *gābh'ha* Ezek. 31:5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צויהם or צויהים *tsivvūthīm*, צויהי *tsivvūthī* or שבו *shūbhū*. In the former position י stands for the first pair of vowels, and ו for the second, e. g. מיניקות *mēnūkoth*, נסוגהי *n'sūghōthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. ראש *rēsh* Prov. 6:11, 30:8, and perhaps ינאץ *yānēts* Eccles. 12:5, זאח *zōth*, פראח *pōrōth* Ezek. 31:8, בצאחו *būtsōthān* Ezek. 47:11. At the end of words *ē* is commonly expressed by י, and *ō* by ו, though ה is frequently and א rarely employed for the same purpose, e. g. מלכר *malkhē*, מלכו *malkō*; היה *h'yē*, פרעה *parō*; לו *lō*. Final *ē* is represented by ה, medial *ē* if written at all by י, e. g. יהיה *yih'yē*, ההינה or תהינה *tih'yēnā*.

*b.* The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly סבב or סובב, only once סביב 2 Kin. 8:21; *yā'kōbh* is יקב except in Jer. 33:26 where it is יקוב; *thēase* is תנשה, but in Ex. 25:31 תינשה; *ēthām* according to the analogy of similar grammatical forms would be אחם, but in Ps. 19:14 it is איהם; *hēmūr* is in Jer. 2:11 written in both the usual and an unusual way, הימיר and הימיר; *m'lākhīm* is מלכים except in 2 Sam. 11:1, where it is מלאכים; *g'bhūlōth* is in Deut. 32:8 גבולה, in Isa. 10:13 גבולה, in Ps. 74:17 גבולות; *lō* meaning *not* is לא, meaning *to him* is לו, though these are occasionally interchanged; *zō* is written both זה and זו; and *pō* פה, פו and פא. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. *'lō'h* אלוה, *'lohīm* אלהים; *nāthūn* נתון, *n'thūnīm* נתנים or נתונם. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כיה *kō'h* Dan. 11:6, always elsewhere כה; קודש *kōdhes* Dan. 11:30, for קדש; דויד *dāvīdh* in the books of Chronicles, Ezra, Nehemiah and Zechariah, elsewhere דוד. This must, however, be taken with considerable abatement, as is shown by such examples as *addirīm* אדירים Ex. 15:10, ארם Ezek. 32:18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly



belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מַצָּא *mātsā*, רִשְׁוֹן *rīshōn*. § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ă* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *ǒ* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or masoretic signs representing vowels (תנועות *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

<i>Long Vowels.</i>				<i>Short Vowels.</i>	
קָמֶץ	Kā'-mets	<i>ā</i>	ֿ	פָּתַח	Pát-tahh
צֶרֶךְ	Tsē'-rē	<i>ē</i>	ֿ	סֶגוֹל	Se'-ghōl
חֹלֶם	Hhō'-lem	<i>ō</i>	ֿ	קָמֶץ חֹטֵף	Kā'-mets Hhā-tūph'
					<i>ǒ</i>

*Doubtful Vowels.*

חִירֶק	Hhī'-rik	ֿ	<i>ī</i> or <i>ĩ</i>
שׁוּרֶק	Shū'-rek	ֿ	} <i>ū</i> or <i>ũ</i>
קִבּוּץ	Kīb'-buts	ֿ	

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhī<sup>a</sup>, which is a dot over its centre. When followed by ם or preceded by ם it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שֹׁנֶה *sōnē*; when it follows ם or precedes ם it is written over its opposite arm,

e. g. שֹׁמֶר *shōmēr*, תִּרְפוֹס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. If preceded by a letter without a vowel-sign, שׁ will be *ōsh* and שׁ *ōs*; if it have itself no vowel-sign, שׁ will be *sō* and שׁ *shō*, except at the end of words. Shurek is a dot in the bosom of the letter Vav, thus װ. It will be observed that there is a double notation of the vowel *u*. When there is a װ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of װ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

*a.* The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum װ = *z*, and Hhirik parvum װ = *i*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ü*. To this there are two objections. (1.) It confuses the masoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The masoretic vowel-sign is not װ, but װ. The punctuators never introduced the letter װ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *i*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *i* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between װ, and װ, װ and װ, is not one of quantity, for *z* and *ū* are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded by Rödiger in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbutz and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets-



Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails. That the literary impulses of the Orientals were chiefly received from the Greeks is well known; that the suggestion of a vowel-system came to the Syrians from this quarter is certain, both from direct testimony to this effect and from the shapes of their vowels, which still betray their origin. May not the Hebrews have learned something from the same school?

b. The names of the vowels, with the exception of Kamets-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbutz in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbutz, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אֵהֵי (which have been formed into the technical word אֵהֵי *El'vī*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a Sh'va, §16, or have a Daghes forte, §23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghes forte belong only to consonants: thus קֹוֹה *kōvekā*, מִצְוֹה *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ו), וְהָיָה *v'hāyā* קִיָּם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, provided it is homogeneous with themselves; that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the

letter. *E* and *i* are homogeneous to ם, *o* and *u* to ו, and these being the only vowels which they were ever employed to represent, they can quiesce in no others; thus בִּי *bī*, מִי *mī*, מֶה *mē*, גֶּחַ *gē*, בֹּה *bō*, לֹה *lō*, but שָׂרַי *sāray*, גֹּי *gōy*, גֻּלְיָ *gūlyā*, תָּו *tāv*, שָׁלֵב *shālēv*, זֵו *zīv*; the combination וי is pronounced *āv*, עָנִי and אָנָו *ānāv*, סָתִי and סָתָו *s'thāv*. *A*, *e*, and *o* are homogeneous to א and ה. These letters deviate so far from the rule just given that א from its extreme weakness not only quiesces when it is properly a vowel-letter, but may give up its consonant sound and character after any vowel whatever, e. g. תִּתֵּה *tītē*, רִישׁוֹן *rīshōn*, פֹּרָא *pūrā*; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, §26.

*a.* As a letter was scarcely ever used to express *ō*, the quiescence of ו in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ו, e. g. יְכִינֹחַ Jer. 27:20, הִיכָלִים Ezek. 27:15, מִקְדָּשֵׁי־בָוֶר Ps. 30:4, רִקְעֵי־לֵוֹ Isa. 41:17, לְבָבֶיךָ Jer. 33:8, יִגְדִּיל־בָּהּ Nah. 1:3. In אֲנִיָּה 2 Chron. 8:18, and בְּמִיתָה Deut. 32:13, ו represents or quiesces in the still briefer *ō* of Hhateph-Kamets, §16. 3.

*b.* In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פֶּרֶה־צֹר Num. 1:10, עֶשְׂה־אֵל 2 Sam. 2:19, also written עֶשְׂה־אֵל 1 Chron. 2:16. In such words as נוֹשְׁבָה Jer. 22:6, שֹׁפְבָה Deut. 21:7, ה does not quiesce in Kibbuts, for the points belong to the marginal readings נוֹשְׁבוֹ, שֹׁפְבוֹ §46.

§14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the doubtful signs. 1. As *ī* was scarcely ever and *ū* seldom represented by a vowel-letter, Hhirik with Yodh (יִ) is almost invariably long and Shurek (י) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of ו and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any

word or form these letters are regularly written, the vowel is, as a general rule, immutable. When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קוֹל *kōl*, נִיר *nīr*, מוֹת *mōth*; without these quiescent letters they are said to be written defectively, e. g. הַקְמֹתִי *h<sup>a</sup>kīmōthī*, קָמַס *kāmūs*.

*a*. Hhirik with Yodh is short in הַחֲרִירִי *vah<sup>a</sup>mittiv* 1 Sam. 17:35, בִּיקְרוֹתֶהָ *bikk<sup>a</sup>rothekhā* Ps. 45:10, לִיקְחֶתָּהּ *likk<sup>a</sup>hath* Prov. 30:17. In צִרְקָא 1 Chron. 12:1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30:1), it may have had a twofold pronunciation *tsik<sup>a</sup>lag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. הֻחַקְרִי *hhukkē*, לִמְמִים *pummīm*, הֻחַקְרִי *hhukkā* Ps. 102:5, אֶלְגִּימִים 2 Chron. 2:7, זִנְיָה Ezek. 16:34.

§15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

### SH'VA.

§16. 1. The absence of a vowel is indicated by  $\_$  Sh'vā (שְׁוָא *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁבָא), which serves to assure the reader that one has not been inadvertently omitted. It is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ד, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesh-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. קֶשֶׁט, מִלְגָּד, מִשְׁמֶרֶם, אֶמְרָה, אֶת, נֶחֱתָ. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הַיְיֹקָה, nor as a general rule to a final consonant preceded by a

quiescent; thus הַשָּׂאָה, רִבְאָה Ruth 3 : 4; יְהוֹרִית Isa. 62 : 3, though in this case it is sometimes written, e. g. 2 Sam. 14 : 3; יְהוֹרִית 2 Sam. 14 : 2; יְהוֹרִית Judg. 13 : 3; הוֹצֵאתָ 1 Kin. 11 : 13. *s* at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. הוּא רִבּוֹא נִירָא הָטָא.

*a.* Final *ḥ* may receive Sh'va for the sake of distinction not only from *ḥ*, as already suggested, but also from *ḥ* with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final *ḥ* in Arabic. In such forms as רִבְאָה Sh'va is omitted with the closing letters because the *ḥ* is not sounded.

2. Sh'va may be either silent (*ḥ* *quiescens*), or vocal (*ḥ* *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as in *given*. This will be represented by an apostrophe, thus, בְּמִדְבָּר *b'midhbar*, פְּקַדְתֶּם *p'kadhtem*.

*a.* According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. יַאֲבֹד *y'abbēdh*, שְׁעָרָה *s'ēth*, דְּאֻ *d'ā*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. שְׁאֻ *sūā*, יְהִי *ihhī*, לֹלָם *lōlām*. (2.) Before Yodh it inclined to *i*, e. g. בְּרַקֶּבֶת *b'ya'kōbh*, יְיֹם *k'yōm*, and with Methegh was sounded as Hhirik, e. g. בִּיָּד *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. בְּרַקָּה *b'rākāh*, גְּלִילִים *g'līlīm*, and with Methegh was pronounced as Pattahī *bamakhēlōth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ā*, or the diphthongal *ē* or *ō*, into which it enters. This assimilation is rep-

resented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh    ֿ;    thus, מֹדֶר <sup>a</sup>mōdh.

Hhātēph-Seghol    ֿ;    thus, מֹרֶר <sup>e</sup>mōr.

Hhātēph-Kamets    ֿ;    thus, מֹרֶר <sup>h</sup>hōr.

*a.* Hhātēph (סֶחֶף *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

*b.* The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal: thus, Hhateph-Pattahh מֹדֶר Gen. 2:12, מֹדֶר Gen. 27:38; Hhateph-Kamets מֹדֶר Gen. 2:23, מֹדֶר Jer. 31:33; but never Hhateph-Seghol except מֹדֶר 2 Sam. 6:5 in some editions, e. g. that of Stephanus. This is done with so little uniformity that the same word is differently written in this respect, e. g. מֹדֶר 2 Kin. 2:1, מֹדֶר ver. 11.

# PATAHH FURTIVE.

§17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ו, ה, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive ֿ, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּהָהּ *rū'ahh*, שָׁמֹהּ *shāmō<sup>a</sup>*, מַגְהִיּהּ *maghbī<sup>a</sup>h*, שָׁמֹהּ *shāma<sup>a</sup>t*, יִהְיֶה *yī<sup>a</sup>hhd*.

*a.* Some grammarians deny that Pattahh furtive can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמֹהּ should accordingly be read *shāmaat*, and יִהְיֶה *yihhad*. But both the Sh'va under the final letter, §16, and the Daghesh-lene in it, §21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, מֹדֶר or מֹדֶר for מֹדֶר.



## SYLLABLES.

§18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of ה occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by a quiescent letter or not, are called simple, e. g. קָהָה *l'khā*, עוֹלָה *ō-lā*. (The first syllable of this second example begins, it will be perceived, with the consonant ע, though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קָמַתִּים *kam-tem*, הִלַּכְתָּ *hā-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זָרוּעַ *z'rō'*, אָנִי *anī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אָדָם	אֲבֹהִים	בָּרָא	בָּיוֹם	אָדָם	תּוֹדוֹת	לִפְנֵי	זֶה
ā-dhā'm	'lō-hī'm	b'rō'	b'yō'm	ā-dhā'm	tō-'l'dhō'th	sē'-pher	zē'
Gen. 5 : 1. אֵלֹהִים							
		עָשָׂה	אֲבֹהִים	בִּדְמוּת			
		ō-thō'	ā-sā'	'lō-hī'm	bidh-mū'th		





or מַעֲזִי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁירָהם or שִׁירָהִים *sī-hīm*, לִי *lī*, גָּבִל or גְּבִיל *g'bhūl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֵשׁ, אֵם, מֶן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. נָלַז, רָלַשׁ, לָרַב.

The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide. The vowel is long or short as the grammatical form may require; thus in יְהִיֶּה, תְּהִלָּה, יִרְאֶה-לּוֹ Gen. 22: 8, which follow the analogy of יִקְטֹל, and in סִבְבֵּי Isa. 10: 34, קָמְצִי the first vowel is short; in גְּבַלְלֶם, יִשְׁמְרוּ the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, §44, which is added to the vowel-sign if it is long, but not if it is short; thus, יִרְאֵי *yī-r'ū*, from יִרָא *to fear*, and יִשְׁנֵי *yī-sh'nū* from יִשָּׁן *to sleep*; but יִרְאֵי *yir-ū* from רָאָה *to see*, and יִשְׁנֵי *yish-nū* from שָׁנָה *to do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (◌), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār*, חֲפָזִי *hhoph-shī*, מַוֶּת *mā-veth*, לָמָה *lām-mā*, בֹּתִים *bot-tīm*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, §44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חֲכָמָה *hhokh-mā*, חֲכָמָה *hhā-kh'mā*. Before a guttural with Hhateph-Kamets or Kamets-Hhatuph

it is frequently *ö*, though standing in a simple syllable and accompanied by Methegh, e. g. בְּחֵרִי *bo-hh<sup>o</sup>ri*, תֹּעֲבָדֶם *to-obhdhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets: thus נֶאֱמַר with the prefixed conjunction *vo<sup>o</sup>niyyōth*, הֶאֱמַר with the article *hā<sup>o</sup>niyyā*; נֶעְמַר in the Hophal *yo<sup>o</sup>madh*, נִהַלְתָּ Isa. 44:13 in the Piel *y<sup>o</sup>thā<sup>o</sup>-rēhū*. The first vowel is *ö* in צִוְּתָם from צִוּהוּ, קָדְשִׁים from קָדַשׁ, קָדַשׁ from קָדַשׁ, עֲשֵׂה־לִּי Isa. 38:14, קָה־לִּי Num. 22:11, אָה־לִּי Num. 23:7 and the like, and the first two vowels in such words as פָּעַלְכֶם from פָּעַל, מָאֲסָכֶם Isa. 30:12 from מָאֵס, קָרַבְכֶם Deut. 20:2, קָטַבְךָ Hos. 13:14, קָטַי 2 Chron. 10:10, קָבַלְעֶם 2 Kin. 15:10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in שִׁחֲרֵי Job 16:19 from שִׁחַד, חָרָשׁ from חָרַשׁ, בָּמִיָּה from בָּמָה, and in מָאֲסָתָ, קָרַבְתָּ and the like, because it is originally and properly Kamets. The word שִׁמְרָה is in Ps. 86:2 the imperative *shomrā*, in Job 10:12 the preterite *shām'rā*.

a. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: רָרַפִּי Ps. 38:21, כָּל Ps. 35:10, also Prov. 19:7 (in some copies), and in the judgment of Ewald סָגַד Judg. 19:5, comp. ver. 8 and עָב Ezek. 41:25; in Dan. 11:12 רָרַנָּם the points belong to the marginal reading ורַנָּם, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, §43, without receiving Methegh, viz.: מָנִיָּה Ps. 16:5, קָרַבְךָ Ps. 55:19, 22, סָקַדְךָ Ps. 74:5; and a final unaccented Kamets is not affected by the insertion of Dagheshe-forte conjunctive, §24, in the initial letter of the following word, e. g. מִשְׁחָתָ שָׁם Gen. 31:13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ö*, e. g. וְנָאֲחֶזְקָה Ex. 21:22 *v'nāgh'phā*, וְנָאֲחֶזְקָה Ex. 21:35 *āmākh'rā*. §45. 5.

b. Inasmuch as מָחֵלָה is derived from מָחַר *mākhār*, its first vowel might be suspected to be *ā*; but as it is so constantly written with Hhateph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ö*. Kimchi (Mikhlol, fol. 188) declares that the first vowel in הִרְבֵּן 1 Sam. 13:21, הִרְבֵּנוּ Eccles. 12:11

and  $\text{הַלְלִי}$  Num. 24: 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of  $\text{קָרָנָן}$  Ezek. 40: 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having  $\bar{a}$  in their initial syllable, the best authorities are now agreed that the vowel is  $\bar{o}$ , and the words are accordingly read *dorbhan*, etc. In  $\text{יָשָׁפֶה}$  *jasper*, and  $\text{בְּרָקָר}$  *emerald*, Ezek. 28: 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

c. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's *Rudimenta Hebraica*, Kamets-Hhatuph is denoted by (  $\tau$  ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as  $\text{קָבֵלָו}$  Ezek. 26: 9 in the editions of Michaelis and Van der Hooght is an impossible one if (  $\tau$  ) have its ordinary meaning.

d. It is surprising that in so minute and careful a system of orthography as that of the Masorites, there should be no symbol for  $\bar{o}$  distinct from that for  $\bar{a}$ ; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that  $\bar{a}$  and  $\bar{o}$ , whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Masorites were intent simply on indicating sounds without concerning themselves with grammatical relations.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent,  $\text{זְכָרְתָּם}$  *z'kharthām*,  $\text{זָכְרָה}$  *zākharth*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented



vowel, it is silent: זָכָרִי *zō-kh'rē*, תִּזְכָּרִי *tiz-k'rū*, זִכְרִי *zikh-rū*, תִּקְטֹלֶנָּה *liktōl-nā*. Sh'va under a letter doubled by Dagghesh-forte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הִזְזָרִים = הִזְזָרִים *haz-z'khūrīm*.

2. In addition to this it is to be remarked that Sh'va is vocal after what may be called intermediate syllables; that is to say, when the consonant under which it stands performs, as it occasionally does, the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Dagghesh-forte has been omitted, וַיְבַקְשִׁי *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הָלָלָה *hal'lā*, קָלַלְתָּ *kil'lath*, צִלְלֹה *tsil'lō*, אָלַלְתָּ *al'lay*, חִיכְתָּ *hhik'kē*, and in several other cases, which will be more particularly described in § 22.

a. The same double office is performed by gutturals beginning one syllable and yet inclining to complete the one before it, § 18. 2. c. In הִנֵּה, for example, ה belongs in a measure to both syllables. It properly begins the second, and yet it is preceded by a short vowel just as if it ended the first, which is accordingly to be reckoned an intermediate syllable, being in strictness neither simple nor mixed, but partaking of the nature of both.

## DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Dagghesh-lene, Dagghesh-forte, Mappik, and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Dagghesh-lene (דָּגֶשׁ לֶנֶה) is a point inserted in the six letters פ ת כ ג ד ב (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*, etc.

As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1 : 1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וּבִרְתִּי בָאֵי Ex. 1 : 1, עֲתָהּ פֶּן Gen. 3 : 22, or ending in a consonant, אֶל־בְּנֵי, מִצְלִיחַ דְּרָפִי Gen. 24 : 42; but not if it follows a word ending in a vowel and having a conjunctive accent, פָּנֵי תְּהוֹם, הָיְתָה תְּהוֹי Gen. 1 : 2. The sacred name יְהוָה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10 : 29, Deut. 3 : 26, Josh. 10 : 30, 11 : 8, Ps. 18 : 21, because in reading the Jews always substitute for it the word אֶל־יִי, which ends in a consonant. In a very few cases, however, e. g. אֶל־יִי קְרֹאֵהוּ Ps. 68 : 18, קְרֹאֵהוּ Isa. 34 : 11, שְׁלֵי בָהּ Ezek. 23 : 42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Daghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. שְׁמֵעַת, נִסְתַּחֲתָהּ; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. עֲבַדְתֶּם, וּבְבִית.

a. The primary signification of the name Daghesh is commonly explained from the Syriac ܕܓܫܬܐ (דְּגִשְׁתָּ), to which Castellus in his lexicon gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his Chaldee Lexicon, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12 : 18, the passage quoted to prove the word, the true reading is ܕܓܫܬܐ (דְּגִשְׁתָּ). The six letters which receive Daghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܕܓܫܬܐ *softness*), being written beneath them when they were to be aspirated, and another called Kushoi (ܕܓܫܬܐ *hardness*), being written above them when they were not.



b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Masoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ, τριχός; τρέφω, θρέψω; βύω, ἐτίθην; οὐκ ἔχω, οὐχ ἔξω; μεθ' ὑμῖν.*

§ 22. The absence of Daghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus, לָבַב *l'bhabbh* with the prefix ב becomes בַּלְבָּב *bil'bhabbh*, not בַּלְבָּב *bil-babbh*.

*a.* The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g. עֲבֹדוּ, עֲבֹדִי, עֲבֹדֶם, עֲבֹדֵי from עָבַד; yet with occasional exceptions, as בִּאֲסָסָם Lev. 23: 39. (2) Those forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. הִשְׁבִּדוּ, הִשְׁבִּדִי, הִשְׁבִּדֶם, הִשְׁבִּדֵי. (3) The construct plural of nouns עֲבָדִי from עָבַד, עֲבָדֶיךָ from עָבַדְתָּ, עֲבָדֵיכֶם from עָבַדְתֶּם, though with occasional exceptions, as רָשָׁע Cant. 8: 6, but רָשָׁעִי Ps. 76: 4, זִמְמָי Isa. 5: 10, חֲרָפוֹת Ps. 69: 10, בָּרִיךְ Gen. 50: 23, but בָּרִכְיָהֶם Judg. 7: 6; בָּגְדִי from בָּגַד, בָּגְדִי from בָּגַד are peculiar in omitting Daghes in the singular with suffixes. (4) Three feminine nouns ending in וֹת מַלְכָּה from מָלָךְ, בָּרוּת from בָּרַךְ, עֲבָדָה (only occurring with suffixes) from עָבַד, but not מִדְּבָרָהּ. Also a few other nouns of different forms, viz.: רִבְבָתָיִם, but רִבְבָתִי, מִשְׁפָּחָה, רִבְבָתִי, עֲרִבִי, מִרְבָּתִי, מִרְבָּתִי, אֶבְרֹן, רִקְחָאֵל Josh. 15: 38, רִקְחָאֵל Josh. 15: 36. (5) After prefixes, as He interrogative, e. g. הִיָּדְעָה Gen. 29: 5 from יָדָעַתְּ, and inseparable prepositions, e. g. לְדָבָר from דָּבַר, בְּדָבָר from דָּבַר. Usage is not uniform in the case of Kal infinitives follow-

ing inseparable prepositions, e. g. בְּכֹחֹב, לְכֹחֹב; בְּנֶפֶל, לְנֶפֶל; בְּנֶפֶל, לְנֶפֶל; Isa. 31:4, לְצִבְאָן Num. 4:23, 8:24; לְקָדָח, בְּקָדָח. (6) The suffixes of the second person הָ, כָּ, נָ, never receive Daghesh-lene, בְּתָרָם, בְּנִיךָ.

These rules are sometimes of importance in etymology; thus, עֲבוּדָה, Ezek. 27:12 must have as its ground form עֲבוּדָה, not עֲבוּדָה; and אֲרָבָה Hos. 7:6, רָחֵם Ps. 90:10 cannot be infinitives with suffixes, but must be from the segholates אֲרָבָה, רָחַם.

b. The omission of Daghesh-lene in the final letter of הוֹסֵף Prov. 30:6, abbreviated from הוֹסִיף or הוֹסֵף, is exceptional. The Daghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is best explained not as an exception to the ordinary rules, but as Daghesh forte conjunctive, § 24, e. g. אֲרָצָה בְּנֵינָה Gen. 11:31 and elsewhere, אֲרָצָה בְּנֵינָה Gen. 46:28, אֲרָצָה בְּנֵינָה Ex. 15:1. 21, אֲרָצָה בְּנֵינָה Ex. 15:13, אֲרָצָה בְּנֵינָה Deut. 16:1 (comp. אֲרָצָה בְּנֵינָה Gen. 20:9), אֲרָצָה בְּנֵינָה Deut. 31:28 (comp. אֲרָצָה בְּנֵינָה Isa. 8:2), אֲרָצָה בְּנֵינָה Josh. 8:24, 10:20, אֲרָצָה בְּנֵינָה Gen. 35:29, אֲרָצָה בְּנֵינָה Isa. 40:7. See also Gen. 39:12, Ex. 14:4. 17, Isa. 10:9, Job 9:2. Ex. 15:11. 16, Ps. 35:10, Isa. 54:12, Jer. 20:9, Dan. 3:3. 5:11. The old strife as to the Daghesh in the word שְׁחַרְשָׁתִּי *two* is not yet settled. Kimchi explained it as Daghesh-lene upon the supposition that the word was abridged from שְׁחַרְשָׁתִּי; Schultens as Daghesh-forte arising from an assimilated שְׁ, contending that it was for שְׁחַרְשָׁתִּי from שְׁחַרְשָׁתִּי; Nordheimer as an anomalous Daghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated ח with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition בְּ without the Daghesh, בְּשְׁחַרְשָׁתִּי Judg. 16:28, and again with the same preposition with it, בְּשְׁחַרְשָׁתִּי Jon. 4:11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Daghesh-forte has been omitted.

### DAGHESH-FORTE.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Masoretic punctuators have indicated by placing a point called Daghesh-forte (דָּגֶשׁ הָדָק) in the bosom of a letter so affected, to show that it is to be

doubled in the pronunciation; thus, **וַיִּמָּל** *vayyimāl*. Daghesht-forte may be found in any letter with the exception of the gutturals **א ה ח ע**, which on account of their weakness do not admit of reduplication. The letter **ר**, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. **שְׂרָאשֵׁר**, **מְרֵר**.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, **יִפְּקֶד** *yippūkēdh*. Daghesht-forte in these letters is readily distinguishable from Daghesht-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesht-forte if a vowel precedes, otherwise it is Daghesht-lene.

3. Daghesht-forte in **ר** may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesht-forte, if not it is Shurek.

*a.* Some Grammarians speak of Daghesht-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesht, which analogy would require them to receive. As these are included under what have already, § 20. *a.*, been explained as intermediate syllables, it is not thought necessary to employ an additional term.

*b.* The Arabs have a sign of reduplication, Teshdid (◌َ◌), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesht-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesht-

forte which represents such a doubling is called compensative; e. g. *כָּרָתִי*, formed by appending the syllable *תִּי* to the root *כָּרַת*; *כָּרָתִי* composed of the same syllable and the root *נָתַן*, whose last letter is changed to *ת* to conform with that which follows; *סָבִי* from *סָבַב*. 2. When the reduplication is indicative of a particular grammatical form the Dagghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, *הִתְהַלֵּךְ*, *הִתְהַלַּךְ*, and certain forms of nouns, as, *גִּבּוֹרִי*. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Dagghesh-forte conservative; e. g. *רָבִיב* for *רָבִיב*. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Dagghesh-forte conjunctive; e. g. *מֵה־יָהּ*, *וְהִי־יָהּ*, *קִוּמוֹ צֵא*. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Dagghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. *יִמְבְּלֵי* *im'bhē* for *יִמְבְּלֵי* *in'bhē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. *a.*), for the sake of increased fullness and force of pronunciation, it is Dagghesh-forte emphatic; e. g. *הִדְלִי* for *הִדְלִי*. In the first three uses named above Dagghesh-forte is said to be essential, in the last three it is euphonic.

*a.* Dagghesh-forte conjunctive occurs regularly after the pronoun *בִּה*, e. g. *בִּה טוֹב וּבִה־זָנִים* Ps. 133: 1, and in a multitude of cases after final Kamets or Seghol in words accented on the penult or followed by Makkeph, § 43, e. g. *לִקְחָהּ־זֶרַח* Gen. 2: 23, *אֲבִלְהֵשֶׁם* Deut. 27: 7, *וְהִרְתָּהּ לוֹ* Num. 25: 13, *עָנָה־בִּי* Gen. 30: 33; *זֶה־יָהּ* Num. 34: 6, 7, 9, *מִשָּׁה לְאַמֵּר* Ex. 13: 1 (where the accent is on the ultimate), *מִצְהָה־יָהּ* Prov. 15: 1 (in some editions), more rarely after other vowels, e. g. *קִוּמוֹ צֵא* Gen. 19: 14, *וְאַמְרוּ לוֹ* 1 Sam. 8: 19, once after the liquid *ר*, e. g. *וְיִאמְרֵר לוֹ* 1 Kin. 11: 22. See also § 22. *b.* In a few instances words thus united are written as one, e. g. *בְּסִתְּאָה* Ex. 4: 2 for *בִּה זָה*, so *מִלְכָּם* Isa. 3: 15, *מִתְלָאָה* Mal. 1: 13, *בְּסִתְּאָה*



Isa. 27:8, and possibly אָרָאָאָ Isa. 33:7. See Dr. Alexander's Commentary upon this passage.

b. Daghesth-forte separative occurs only in the following examples :

אָבְרָהָם Hos. 3:2.	וְיָקָרְבָּךְ 1 Sam. 28:10.	סָבִלְוָה Isa. 9:3, 10:27.
בִּקְרוֹתֶיךָ Ps. 45:10.	בְּסוֹחֵי־בָנֶיהָ (?) Ezek. 13:20.	עֲנֵבִי Deut. 32:32.
הַבְּצֻעֲתָהֶם Am. 5:25.	פְּנִלּוֹתֶיךָ Isa. 33:1.	עֲזָחֶיךָ 2 Sam. 23:27, Jer. 29:27.
הַפְּתִיחַ Gen. 18:21.	מִשְׁהָרוֹ or מִשְׁהָרוֹ Ps. 89:45.	עֲצָבֵיכֶם Isa. 58:3.
הַזֵּבֶן Gen. 17:17.	מִמְגֵּרוֹת Joel 1:17.	עֲצָרֵיכֶם Am. 5:21.
הַזֵּאֵתָם 1 Sam. 10:24, 17:25, 2 Kin. 6:32.	מִמְדָּרִים Job 9:18.	עֲנֵבִי (?) Cant. 1:8.
הַמְרוֹתָם Job 17:2.	מִזִּנְרָה Nah. 3:17.	עֲקָבוֹת Ps. 89:52.
הַצִּפּוֹרִי Ex. 2:3.	מִקְדָּשׁ Ex. 15:17.	עֲקָבוֹתֶיךָ Ps. 77:20.
הַדְּרִיפָהוּ (?) Judg. 20:43.	מִקְרָה Deut. 23:11.	מִשְׁבּוֹת Prov. 27:25.
הַהֶעֱמָה 1 Sam. 1:6.	נִקְדָּה Job 30:8.	צִמְחָתֶיךָ Ps. 119; 139.
הַלְּבָרִי Isa. 57:6.	נִצְרָה Ps. 141:3.	צִמְחָתֶיךָ Ps. 88:17.
הַקְּתָה Gen. 49:10.	נִצְרָה Prov. 4:13.	קִשְׁתוֹתֶיךָ (?) Ps. 37:15, Isa. 5:28.
הַקְּתָה Prov. 30:17.	נִשְׁבָּח Jer. 4:7.	שִׁבְלִי Zech. 4:12.
		שִׁבְלוֹת Ps. 58:9.

This list is corrected and enlarged from Gesen. Lehrs. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesth separative may be found after He interrogative in some instances not included in the above list.

c. Daghesth-forte emphatic occurs only in וְיָקָרְבָּךְ Judg. 5:7, 1 Sam. 2:5; וְיָקָרְבָּךְ Job 29:21; וְיָקָרְבָּךְ or וְיָקָרְבָּךְ Job 21:13; וְיָקָרְבָּךְ Isa. 33:12, Jer. 51:58; מִשְׁהָרוֹ Ezek. 21:15; נִקְדָּהוּ Ezek. 6:9; נִשְׁתָּהוּ Jer. 51:30; נִשְׁתָּהוּ Ezek. 27:19; קִשְׁתוֹתֶיךָ (?) Isa. 19:6; and probably הַהֶעֱמָה Job 13:9 (not in pause).

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesth-forte is consequently never written in a final vowelless letter, with the exception of the two words אָתָּה, נָתָּה, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesth. In every other instance the doubling is neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָלִי, קָלִי, סָבִי, סָבִי, וְיָקָרְבָּךְ abridged from וְיָקָרְבָּךְ, וְיָקָרְבָּךְ from וְיָקָרְבָּךְ. In a medial letter with Sh'va Daghesth may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means



of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *š.*; e. g. עֲוֹרִים for עוֹרִים, כִּסְאוֹ for כֶּסֶּא, particularly after prefixes, as Vav conversive, the article and preposition ׀, so נִרְאִי, הַמִּבְקֵשׁ. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. מִבְּצִיר Judg. 8:2 for מִבְּצִיר Isa. 22:10 for זִכְרוֹן, תִּתְּנוּ from זִכְרוֹן. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תַּעֲגֹגָה Ruth 1:13 for תַּעֲגֹגָה.

### MAPPĪK.

§ 26. Mappīk (מַפְּיֵק *bringing out or uttering*), is a point in one of the letters א ו ה י, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of א ו and י, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה when it retains its consonantal power; e. g. אַרְצָה *artsāh*, אַרְצָה *artsā*, לְקַחְהָ *l'kāhhāh*, לְקַחְהָ *lūk'hā*. The point four times found in א וּבְיָאֵז Gen. 43:26, Ezra 8:18, תְּבִיאֵז Lev. 23:17, רָאֵז Job 33:21, though called a Daghesh in the Masoretic notes in the margin, is probably to be regarded as Mappik.

### RAPHĒ.

§ 27. Rāphe (רַפֵּה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-

lene, Daghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הַסֵּדֶה Ex. 9:18, וְשִׁעָרָה Lev. 13:4, בְּהִטָּף Num. 15:28, לֵה Num. 32:42, מִשְׁכָּמָה Job 31:22 in some copies. In תִּקְשְׁוּהוּ-לָהֶם Ex. 20:4, Deut. 5:8, it is the opposite of Daghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְצֶה Ex. 20:13, Deut. 5:17, it is the opposite of Daghesh-lene, and shows that the ר may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated. It is often referred to in the marginal Masoretic notes even where it is no longer found in the text, e. g. Judg. 16:16, 28.

### ACCENTS

§ 28. The third class of Masoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (עֲצָמָה) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held

by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (מְלָכִים), and Conjunctives or Servants (עֲבָדִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

*a.* The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

*b.* The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called נְגִינֹת. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci Bibliotheca Magna Rabbinica, vol. iv. pp. 427-444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz :

CLASS I. *Emperors.*

*1. Sillak	( <sub>1</sub> )	סֵלֶק :
*2. Athnāhh	( <sub>A</sub> )	אַתְנָח

CLASS II. *Kings.*

3. S'gholta	( <sup>+</sup> )	סְגֹלְתָא <i>postp.</i>
4. Zakēph Katōn	( <sup>·</sup> )	זָקוֹף קָטוֹן
5. Zakēph Gadhol	( <sup>ˆ</sup> )	זָקוֹף גָּדוֹל
*6. Tiphhhā	( <sub>ˆ</sub> )	תִּפְחָא

CLASS III. *Dukes.*

*7. R'bhī <sup>a</sup>	( <sup>ˆ</sup> )	רְבִיז
*8. Shalsheleth	( <sup>ˆ</sup> )	שַׁלְשֵׁלָה
*9. Zarkā	( <sup>ˆ</sup> )	זָרְקָא <i>postp.</i>
10. Pashta	( <sup>ˆ</sup> )	פַּשְׁטָא <i>postp.</i>
11. Y'thībh	( <sub>ˆ</sub> )	יְתִיב <i>prep.</i>
12. T'bhīr	( <sub>ˆ</sub> )	תְּבִיר

CLASS IV. *Counts.*

*13. Pāzēr	( <sup>ˆ</sup> )	פֹּזֵר
14. Karnē Phārā	( <sup>ˆ</sup> )	כַּרְנֵי פָרָה
15. T'līshā Gh'dhola	( <sup>ˆ</sup> )	תְּלִישָׁא גְדוֹלָה <i>prep.</i>
16. Geresh	( <sup>ˆ</sup> )	גֶּרֶשׁ
17. G'rāshayim	( <sup>ˆ</sup> )	גֶּרֶשַׁיִם
*18. P'sīk	( <sub>ˆ</sub> )	פְּסִיק

The Conjunctive accents, or *Servants*, are the following,  
viz. :

*19. Merkā	( <sub>ˆ</sub> )	מֶרְקָא
*20. Mūnahh	( <sub>ˆ</sub> )	מוֹנַחַח
21. Merkā Kh'phūla	( <sub>ˆ</sub> )	מֶרְקָא כְּפוּלָה
*22. Mahpakh	( <sub>ˆ</sub> )	מַחְפָּךְ
23. Dargā	( <sub>ˆ</sub> )	דַּרְגָּא
*24. Kadh mā	( <sub>ˆ</sub> )	קַדְמָא
*25. Yerahh ben Yōmō	( <sub>ˆ</sub> )	יְרַח בֶּן יוֹמוֹ
26. T'līshā K'tannā	( <sub>ˆ</sub> )	תְּלִישָׁא קַטְנָא <i>postp.</i>

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Dagheshele in the word following that on which it stands in Ex. 5:15, Ezek. 14:4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnakh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphkha, *palm of the hand*; R'bhi, *square or reposing*; Shalsheth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhir, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, great and small, *shield*; Geresh, *expulsion*; Grashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munakh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*; Yerakh ben-Yomo, *moon a day old*.

Other names are given to some of these accents, particularly where they occur in certain situations or combinations; thus Tiphkha is also called Tarhā (טַרְחָא), Munakh with P'sik is called L'gharmeh (לְגַרְמֵחַ), etc.

c. The classification of the Disjunctives, according to their respective powers and the laws of their consecution, has been the work of Christian writers, from whom all accurate investigations of the accentual system have proceeded. In fact, this whole subject is treated by the Jewish grammarians in the crudest and most perplexed manner. Buxtorf says, in his *Thesaurus Grammaticus*, p. 45: *Accentuum ratio hactenus nec a quocum nostrorum nec ab ipsis etiam Hebraeis sufficienter explicata est*. The division exhibited above is the one now commonly adopted. The current names, Imperatores, Reges, Duces, Comites, are those used by Wasmuth in his *Institutio Accent. Heb.* 1664. Others have divided them differently. The learned Pfeiffer, author of the *Dubiā Vexata*, distinguishes one Emperor, one Archduke, four Dukes, seven Counts, and five Barons. Boston, the well-known author of the *Fourfold State*, in an elaborate Latin treatise upon this subject left by him in manuscript and published shortly after his death, distributes them into three classes of superior and one of inferior rank. Mention is made, in a commendatory preface by Mill, the distinguished critic of the New Testament, of another manuscript in English, in which Boston applied his views practically in a twofold translation of the first twenty-three chapters of Genesis, with copious notes, both philological and theological. This, it is believed, has never been published. A curious little book upon the Canon by Ferdinand Parkhurst, London, 1660, makes six Regal and ten Principal Disjunctives, Y'thibh and P'sik being omitted altogether.

§ 30.1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line



with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. וְהָיָה Gen. 1 : 2, or ends with two vowelless letters, e. g. וַיֵּשֶׁב Ruth 3 : 7, or if the last letter has Pattahh furtive, e. g. וַיֵּלֶךְ Gen. 33 : 13, and in some manuscripts and editions there is a like repetition of S'gholta and Zarka. When a word bears the other prepositive or postpositives, there is nothing to mark its tone-syllable unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44 ; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. וַיֵּשֶׁב Gen. 1 : 7, וַיֵּלֶךְ Gen. 24 : 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. וַיֵּשֶׁב Gen. 2 : 19 : where this chances to be a final letter the laws of consecution only can decide ; thus, in וַיֵּלֶךְ Gen. 26 : 4, וַיֵּשֶׁב Deut. 16 : 3, the accent is Pashta, but in וַיֵּלֶךְ Gen. 17 : 8, וַיֵּשֶׁב 1 Sam. 29 : 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. וַיֵּשֶׁב Gen. 1 : 11, וַיֵּלֶךְ Gen. 31 : 6, Deut. 10 : 17 ; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. וַיֵּשֶׁב Gen. 2 : 14, וַיֵּלֶךְ Gen. 32 : 33, Deut. 4 : 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide ; thus, in וַיֵּשֶׁב the accent is Y'thibh in Gen.

3:15, 44:17; Deut. 10:17; but Mahpakh in Josh. 17:1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלִי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word אֶמְתָּה. Here a different system of accentuation prevails. Thirteen of the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhir of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Con-junctives. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

#### DISJUNCTIVE ACCENTS.

##### *Class I.*

1. Silluk	( ∴ )	הַקְבֹּד :
2. Athnahh	( א )	הַקְבֹּד
3. Merka-Mahpakh	( פ )	הַקְבֹּד

##### *Class II.*

4. R'bhi*	( ∙ )	הַקְבֹּד
5. Pazer	( ץ )	הַקְבֹּד
6. R'bhi* Geresh	( ׳ )	הַקְבֹּד
7. Tiphkha initial	( א )	הַקְבֹּד prep.
8. Zarka	( ∞ )	הַקְבֹּד postp.
9. P'sik	( ו )	הַקְבֹּד postp.

## CONJUNCTIVE ACCENTS.

10. Merka	(,)	הַפְּכוֹד
11. Merka-Zarka	(,∞)	הַפְּכוֹד
12. Mahpakh	(,◁)	הַפְּכוֹד
13. Mahpakh-Zarka	(,∞◁)	הַפְּכוֹד
14. Munahh	(,◡)	הַפְּכוֹד
15. Munahh superior	(,◡')	הַפְּכוֹד
16. Yerahh ben Yomo	(,◡)	הַפְּכוֹד
17. Kadhma	(,◡)	הַפְּכוֹד
18. Tiphhha	(,◡)	הַפְּכוֹד
19. Shalsheleth	(,◡')	הַפְּכוֹד

a. It will be perceived that there are fewer Disjunctives but more Conjunctives than are exhibited by the prosaic accents. Merka-Mahpakh answers substantially to S'gholta; R'hbi<sup>a</sup>-Geresh to Tiphhha before Silluk, and Tiphhha initial to Tiphhha before Athnaahh. Tiphhha and Shalsheleth are transferred from the list of Disjunctives to that of the Conjunctives, whence it comes to pass that if a word bearing either of these accents terminates in a vowel, Daghesh-lene will not be inserted in a following initial aspirate, e. g. קִישָׁה בְּיָדָם Ps. 31:10, מִיָּה פָּהֳרִים Prov. 8:3, רִהֲפֹשֶׁתוּ בְּמִזְמוֹת Ps. 10:2.

b. P'sik, in the poetic as in the prosaic accents, is never used alone but always in conjunction with another accent. It serves to strengthen Disjunctives and to reduce the power of Conjunctives without disturbing the order of their consecution. It is thus used with Merka-Mahpakh Ps. 5:13, Pazer Ps. 10:14, Tiphhha initial Ps. 31:4, Mahpakh Ps. 5:9, Munahh Prov. 1:22, Merka Ps. 10:13, Kadhma Ps. 10:5, Shalsheleth Ps. 7:6.

## POSITION OF THE ACCENT

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed Milra (מִלְרָע *from below*), and in the latter Milēl (מִלְעִיל *from above*).

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as affected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, § 18. 2. thus: *רָצַחַק*, *רָחַצְמִידָה*, *שָׁחָה*, *יָרַב*.

2. Considered in reference to their etymological structure, words exist in two conditions, (1.) their primary uninflected state, by which their essential and proper meaning is conveyed; (2.) with added affixes and prefixes, by which that meaning is variously modified. In their nude or primary state all words, whether primitives or derivatives, are accented upon the ultimate, and so continue to whatever flexion, involving no terminational appendages, they may be subjected. Thus, *פָּקַד*, *פָּקְדוֹ*, *פָּקְדוֹן*, *פָּקְדוֹן*, *פָּקְדוֹן*, *פָּקְדוֹן*, *פָּקְדוֹן*, *פָּקְדוֹן*; *זָכְרוֹן*, *זָכְרוֹן*; *מִדְבָּר*, *מִדְבָּר*; *אֲרָנְיָן*; *יִרְמְיָם*; *בְּנֵינִי*.

3. The only exception is a class of words called Segholates, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, § 61. 2; these are accented on the penultimate, as *מִלְכָּה*, *סֶפֶר*, *לִצְחָה*, *בֵּית*, *לֹחֶם*, *כְּלִינִת*, *לֶגֶל*, *לֶגֶל*, *רִשְׁתִּיתִי*.

*א. בְּנֵינִי* Is. 50: 8 is said to be the only instance of a word accented on the antepenult. The proper tone-syllable of this word is the ultimate, but upon the recession of the accent by § 35, the vowel next preceding, which has arisen from *Sh'va* and is unessential to the form, cannot receive it, so that it necessarily falls upon the one still further back.

§ 33. The additions which words may receive at the beginning or end affect the accent in proportion to the respective weight accorded to them. Additions to the end of words are of two sorts, which may be distinguished as affixes and suffixes. Affixes are so welded to the word or merged in it

that in the popular consciousness they have become an integral part of it, and their independent existence or separate origin is no longer thought of; such are the personal inflections of verbs and the terminations indicating gender and number in nouns and adjectives. Suffixes are not so intimately blended with the word to which they are attached as to have lost their individual identity and independent character, and consequently are of greater weight as respects the accent; such are the fragmentary pronouns appended to verbs, nouns, and prepositions.

1. If the appendage consists of a vowel (as *יָהּ*, *וָהּ*, *יִי*, *וִי*, *וְיִי*), or begins with one (as *וְיִי*, *וְיִי*, *וְיִי*, *וְיִי*, *וְיִי*, *וְיִי*, *וְיִי*, *וְיִי*), and can consequently only be pronounced by the aid of the final consonant of the word to which it is attached, it will attract the accent to itself or to its initial vowel from a noun, adjective, participle, or preposition, as *הַדָּבָר*, *הַדָּבָר* from *דָּבָר*; *קִדְשֵׁי*, *קִדְשֵׁי* from *קָדַשׁ*. Such an appendage to a verb, if a suffix, will so far accord with the rule just given as to carry the accent forward one syllable; but the accent will remain in its original position if it be an affix, unless it is either dissyllabic or causes the rejection of the vowel previously accented; *הַחֲלִימִים* with a suffix *הַחֲלִימִים*, but with an affix *עָבְדִי* with a suffix *עָבְדִי*, but with an affix *עָבְדִי*, *קָמִי*, *קָמִי*, *קָמִי*, *קָמִי*, *קָמִי*, *קָמִי*, *קָמִי*. It is to be observed, however, that a paragogic *הּ* or *הָ*, § 61. 6, attached to nouns, pronouns, and adverbs, and occasionally a paragogic *י* does not disturb the position of the accent, e.g. *אֶרֶץ*, *אֶרֶץ*, *אֶרֶץ*; so *הַמָּדָה*, *הַמָּדָה*, *הַמָּדָה* Lam. 1:1, but *מִלְאָה* Isa. 1:21; neither does the feminine ending *ת*, which is a Segholate formation, e.g. *מִדְבָּרָה*, *מִדְבָּרָה*.

a. Paragogic *הּ* receives the secondary accent Methegh in *פְּתִיחָהּ* Gen. 28:2, 5, 6, 7.

2. The appending of a simple syllable, such as the



suffixes *נִי, נָה, נִי, נָה, נִי, נָה*, or the verbal affixes *נִי, נָה, נִי, נָה*, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: *בָּשָׂה, בָּשָׂה, בָּשָׂה; מָצָה, מָצָה, מָצָה; מָצָה, מָצָה, מָצָה*. Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix *ה* follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. *אֲבִיהַ, אֲבִיהַ, אֲבִיהַ, אֲבִיהַ*. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. *מָצָה, מָצָה, מָצָה, מָצָה*.

3. A mixed syllable, whether an affix as *תָּם, תָּן*, or suffix as *כֶּם, כֶּן, הֶם, הֶן*, will attract the accent to itself, *הֶלֶךְ, מִלְכִּיכֶם, מִלְכִּיכֶם*, from *הֶלֶךְ*; *הָרִים, הָרִים* from *הָרִים*. In the unusual form *פָּלָהֶם* 2 Sam. 23 : 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, *יִשָּׁב, יִשָּׁב, יִשָּׁב, יִשָּׁב*; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, *וְיָשְׁבָה, וְיָשְׁבָה, וְיָשְׁבָה, וְיָשְׁבָה*.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult

if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily, inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson, pérsonate, pérsonally, persónify, personálicity, personificátion*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, מִתָּה Gen. 30 : 1, בָּתָּה Gen. 29 : 6, are participles, but מִתָּה Gen. 35 : 18, בָּתָּה Gen. 29 : 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built* from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שָׁבָה; אָחַז *he has seized*, but אָחַז Job 23 : 9 *I shall see* from חָזָה; הָרַע *it shall be evil* from רָעָה, הָרַע *he shall feed* from רָעָה; מָרָה *he was rebellious*, מָרָה *it was bitter* from מָר; קִימִי *arise thou (fem.)*, קִימִי *my rising up*.

§ 35. The position of the accent may be shifted from the following causes, viz.:

1. A Conjunctive is frequently removed from the ultimate to the penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לְיִלָּה Gen. 1 : 5, בָּנָה לְיִר Gen. 4 : 17, אָזְזַת לְךָ Deut. 32 : 36, וְהִתְאַבְּדוּ דְרָכָה Ps. 2 : 12, לָתֵת לָהּ Isa. 36 : 8. In a few exceptional cases the secondary accent *Methegh* remains to mark the original tone-syllable, after the principal accent has been thrown back, קָנוּ לְבָבָה Num. 24 : 22, נָבַל יָצִין Isa. 40 : 7, הִשְׁמַע עִם Deut. 4 : 33.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the

pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אֲנֹכִי, אֲנֹכִי; אֲתָהּ, אֲתָהּ; עֲתָהּ, עֲתָהּ; פָּלֹה, פָּלֹה; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וַיִּגְלֹךְ, וַיִּגְלֹךְ; so וַיִּגְלֹךְ, וַיִּגְלֹךְ. The accent is in a few instances attracted to a short final syllable ending in a weak letter, which either loses its sound entirely, converting the syllable into a simple one, or requires considerable effort and energy of voice to make it distinctly heard, e. g. יִרְאָה Gen. 41 : 33 for יִרְאָה; so הִשָּׁע Zech. 9 : 5, Mic. 7 : 10, הִשָּׁע Ps. 39 : 14 for הִשָּׁע.

#### CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk סוֹף פָּסוּק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26 : 6, containing three words, to such as Jer. 13 : 13 and 1 Chron. 28 : 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1 : 1 : הָאָרֶץ . . . אֱלֹהִים; three clauses

are much less frequent, Gen. 1 : 7 *לְרָקִיעַ . . . הָרָקִיעַ*, 23 : 16, 24 : 30, 26 : 28.

*α.* In Job 1 : 8 *S'gholta* occurs in a verse of two clauses without *Athnahh*, probably because the accentuation is conformed to that of Job 2 : 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives *Zakeph Katon*, *Zakeph Gadhol*, *R'bhi<sup>a</sup>*, *Pazer*, and *T'lisha Gh'dhola*, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1 : 8 the clause of *Athnahh* is divided into five sections, *יָמוּשׁ . . . מִפְּנֵיהֶם . . . לָרֶגֶל . . . לְעִשְׂוִית . בִּי*, in 2 Kin. 1 : 6 into six, *אֶלְיוֹ . . . יִהְיֶה . . . בְּיִשְׂרָאֵל . שְׁלֵחַ בְּרָשׁ . . . עֲקָרוֹן*. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and varies endlessly with the circumstances of the case. *Athnahh* in Gen. 1 : 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse *Zakeph Katon* is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27 : 16 the separation indicated by *R'bhi<sup>a</sup>* is wholly rhythmical.

*α.* Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose

function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table :

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	1	2	3	4 (5)	6	7 (8) 9	10 (")	11 (12) 13
	1	2						
				4 (5)	6	7 (8) 9		
SECONDARY SECTIONS.			3	4 (5)	6	7 (8) 9	10 (")	11 (12) 13
			3					
						4 (5) 13 (14)		
UNUSUAL SECTIONS.					6		10	11 12 13 14
					1		9 10	



*a.* Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma <sup>‘k</sup>, Pashta <sup>‘p</sup>, Mahpakh <sup>‘m</sup>, Y’thibh <sup>‘y</sup>.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhhha, Gen. 1 : 1. If there be a Conjunctive before Tiphhhha, it will be Merka, Gen. 1 : 1; if two Conjunctives, which occurs but fourteen times, they will be Merka Kh’phula and Darga, Gen. 27 : 25, Lev. 10 : 1, 2 Chron. 20 : 30. The next Disjunctive before Tiphhhha, in the same section, will be T’bhir, Gen. 1 : 4. If T’bhir be preceded by one Conjunctive, it will be Darga, Gen. 1 : 12, or Merka, Gen. 1 : 26; if by two, the second will be Kadhma, 1 Sam. 15 : 33, or Munahh, Gen. 2 : 4; and if by three, the third will be T’lisha K’tanna, Gen. 2 : 19. The next Disjunctive before T’bhir, in the same section, will be Geresh, Gen. 26 : 11, 27 : 4, or G’rashayim, Ex. 23 : 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24 : 7, or Munahh, Isa. 60 : 17; if by a second, it will be T’lisha K’tanna, Gen. 2 : 5, or Munahh with P’sik, Gen. 28 : 9; if by a third, it will be Munahh, 1 Sam. 14 : 34; if by a fourth, it will also be Munahh, Deut. 1 : 19.

*a.* The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1 : 22, Gen. 1 : 24, 26; Gen. 5 : 17, Deut. 1 : 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25 : 8, Gen. 19 : 35; 1 Kin. 19 : 7, Deut. 1 : 28; Gen. 19 : 12;

Eccl. 5 : 7. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16 : 23, 36 : 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalshleth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16 : 5, Munahh Gen. 46 : 2, Mahpakh Ex. 30 : 34, Kadhma Lev. 11 : 32, Darga Gen. 42 : 13, T'lisha K'tanna 1 Sam. 12 : 3.

2. *Train of Athnabh.*—If Athnabh be preceded by a Conjunctive, it will be Munahh, Gen. 1 : 1 ; if by a Disjunctive in its own section, it will be Tiphhha, Gen. 1 : 1. The accents which precede Tiphhha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta.*—The first Conjunctive before S'gholta will be Munahh, Gen. 3 : 3 ; if there be two, the second will be Munahh, Lev. 8 : 31, or Merka, Gen. 3 : 14. The first Disjunctive in its section will be Zarka, Gen. 1 : 28 ; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1 : 7, or Merka, 1 Chron. 5 : 18 ; if by two, the second will be Kadhma, Gen. 30 : 16, 31 : 32 ; if by three, the second will be Munahh and the third Kadhma, Lev. 4 : 35. The next Disjunctive before Zarka will be Geresh, Gen. 24 : 7, or G'rashayim, Ex. 39 : 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon.*—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1 : 2 ; the second likewise Munahh, Gen. 27 : 45. The first Disjunctive will be Pashta, Gen. 1 : 2 ; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1 : 11, 2 : 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1 : 9, or Merka, Gen. 1 : 2 ; the second, Kadhma, Gen. 39 : 19, or Munahh, Gen. 1 : 12 ; the third will be T'lisha K'tanna, Ezr. 3 : 11. The Disjunctive before Pashta will be

Geresh, Gen. 1 : 24, or G'rashayim, Gen. 1 : 11 ; the further consecution is explained in 1.

*a.* In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Ex. 29 : 20, Deut. 9 : 6, Josh. 10 : 11, 2 Sam. 14 : 7, 2 Chron. 18 : 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it : אֶפֶס בְּשֹׁרֶךְ Gen. 9 : 4 (in some editions), in which it is preceded by Munahh, is exceptional.

6. *Train of R'bhi<sup>a</sup>.*—The first Conjunctive before R'bhi<sup>a</sup> will be Munahh, Gen. 1 : 9 ; the second, Munahh commonly with P'sik, Gen. 2 : 5, or Darga, Gen. 6 : 15 ; the third, Munahh with P'sik, Gen. 7 : 23, 31 : 29, or Merka, Ex. 14 : 10. The Disjunctive before R'bhi<sup>a</sup> will be Geresh, Ex. 16 : 3, or G'rashayim, Deut. 1 : 11, which are preceded as in 1.

7. *Train of Pazer.*—Pazer may be preceded by one Munahh, 1 Sam. 14 : 34, by two, Ezek. 9 : 2, by three, 1 Sam. 14 : 34, or by four, Isa. 66 : 20.

8. *Train of T'lisha Gh'dhola.*—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive ; thus, in Gen. 1 : 12, Lev. 4 : 7, 1 Sam. 17 : 51, Isa. 9 : 5, Neh. 5 : 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim ; in Gen. 13 : 1, 21 : 14, Deut. 26 : 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close

to require a Conjunctive, e. g. Gen. 19 : 2, 1 Kin. 20 : 28. That this is not always so appears, however, from examples like 2 Sam. 14 : 32, Gen. 7 : 7, Isa. 66 : 19, Jer. 39 : 5, and particularly Gen. 31 : 52, where וְאֵם-לְאֵהָרָה corresponds to the preceding וְאֵם-לְאֵהָרָה. Tlisha Gh'dhola may be preceded by one Munahh, Gen. 27 : 46, by two, Josh. 2 : 1, by three, or by four, 1 Kin. 2 : 5.

9. Shalshleth occurs but seven times, viz., Gen. 19 : 16, 24 : 12, 39 : 8, Lev. 8 : 23, Isa. 13 : 8, Am. 1 : 2, Ezr. 5 : 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Karne Phara is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be added one Munahh, Num. 35 : 5, Neh. 5 : 13, 13 : 5, 2 Chron. 24 : 5; two, 2 Kin. 10 : 5, Jer. 38 : 25, Est. 7 : 9, Neh. 1 : 6, 2 Chron. 35 : 7; three, Josh. 19 : 51, 2 Sam. 4 : 2, Jer. 13 : 13; four, 1 Chron. 28 : 1; or five, Ezek. 48 : 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

α. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Ex. 3 : 4,

and, according to some editions, in Isa. 48:11. T'bhîr is preceded by four Conjunctives, Josh. 10:11, 2 Chron. 22:11, Isa. 66:20; Pashta by four, Ex. 5:8, 2 Kin. 5:1, and even by five, Josh. 19:51.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk : וְקָמָה Gen. 5:5; Athnahh וַיֵּאמֶר Gen. 24:34; Zakeph Katon וַיִּבְנֶה Isa. 1:30; R'bhî וַיִּהְיֶה Gen. 7:19; Pazer וַיֵּאמֶר Gen. 22:2; T'lîsha Gh'dhola וַיִּקַּח Gen. 19:8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheleth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Conjunctives upon successive words, e. g. Gen. 23:11 : , , , , , , Gen. 24:7 : , , , 'k, and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1:22 : , , , , , 1 Chron. 15:18 : , , , , , , or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3:14 : , , , , , 'k. But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. : וַיִּקַּח Gen. 9:20, וַיִּבְנֶה Gen. 3:5, וַיִּקַּח Gen. 19:4.

a. In Gen. 24:15, where, however, editions differ, Silluk is in a section of two words immediately preceded by Merka.

b. Sometimes an excluded term of the series will take the place of the secondary accent Methegh, §44. Tiphkha is thus five times written upon the same word with Silluk, e. g. Num. 15:21, and eleven times with



Athnahh, e. g. Num. 28:26. Munahh, Gen. 21:17, for which Kadhma is sometimes substituted, Gen. 18:21, often stands upon the same word with Zakeph Katon. Kadhma is also joined in this manner with Munahh, Lev. 10:12, Merka, Judg. 21:21, Neh. 12:44, Mahpakh, Lev. 25:46, and Geresh, Ex. 16:15, 21:22, 35. Mahpakh with Munahh, Lam. 4:9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhîr, Dent. 26:2 אֲנִי יְהוָה יְהוָה, so Deut. 30:20, 1 Sam. 20:21, 2 Kin. 17:36. Zarka, 2 Kin. 1:16 אֲנִי יְהוָה יְהוָה, so ver. 6, Gen. 42:21, Jer. 21:4, Neh. 2:12. Pashta, Gen. 24:14, 42, 48, 65; 1 Kin. 20:9. Pashta, Pashta and Y'thibh, 2 Kin. 10:30, Ezr. 7:25. Geresh and G'rashayim, Gen. 28:9.

a. There is a double accentuation of part of Gen. 35:22, and of the entire decalogue, both in Ex. 20:2-17, and Deut. 5:6-21, which involves a double vocalization in certain words, e. g. : פָּנֶיךָ Ex. 20:3, i. e. either : פָּנֶיךָ or פָּנֶיךָ. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lîsha Gh'dhola הָיָה Gen. 5:29, הָיָה Lev. 10:4, הָיָה 2 Kin. 17:13, הָיָה Ezek. 48:10, הָיָה Zeph. 2:15.

### POETIC CONSECUATION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives, which it seems impossible to reduce to fixed rules, and is probably to be referred to their use as musical notes for the

cantillation of the synagogue. It should be added, that the embarrassment arising from this inherent complexity of the subject is seriously aggravated by the numerous discrepancies in the different editions of the Bible, by which the true accentuation in the three poetical books is often involved in doubt and uncertainty.

*a.* In addition to availing himself of the researches of others, particularly of Nordheimer and Ewald in their discussions of this subject, the author has examined verse by verse the entire book of Proverbs and the first division of the Psalms (Ps. 1-41), as well as other selected Psalms and portions of Job. As the result, he confesses himself quite unable to disentangle the mystery; and as the only contribution he can make towards its solution he has concluded to present in detail, and in as convenient a form as possible, the facts observed, hoping that some future exploration may discover the principle of order, if any such principle there be, in this apparently inextricable confusion.

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4 : 1 ; if it contain two clauses, the division will be made by Athnahh, Ps. 1 : 4, or by Merka-Mahpakh, Ps. 1 : 2. 3 : 3, upon the last word of the first clause ; if it contain three, the last word of the first will have Merka-Mahpakh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1 : 1. Clauses may consist of a single section when no subdivision of them is necessary ; or they may consist of two or more sections, when the subdivision is effected by R'bhi<sup>a</sup> or Pazer, e. g. :  
 : , . . . . ' Ps. 18 : 51, : , . . . . . ' Prov. 1 : 10, . . . . . ' Ps. 41 : 7, . . . . . ' Ps. 7 : 6, , . . . . . ' Ps. 17 : 14.



S: 13. If it be preceded by three Conjunctives, they will be  $\text{Ps. 24:6, Ps. 10:2 (or Ps. 7:6), Prov. 26:25 (or Ps. 23:8 or Prov. 29:13), Ps. 4:8, Prov. 3:27}$ . If it be preceded by four Conjunctives, they will be  $\text{Ps. 89:2, Ps. 32:5, or Ps. 3:3 (in some editions)}$ . If it be preceded by five Conjunctives, they will be  $\text{Job 32:6, 37:12}$  (in this latter example some editions substitute a Makkeph for Merka).

If Silluk be preceded by a Disjunctive in its own section, it will be R'bhi<sup>a</sup>-Geresh,  $\text{Ps. 1:1, 5:3, 10}$ . R'bhi<sup>a</sup>-Geresh may be preceded by one Conjunctive,  $\text{Ps. 5:4}$ ; by two,  $\text{Ps. 8:2, or Ps. 31:10, 19}$ ; by three,  $\text{Ps. 73:4}$ .

There are occasional deviations from the Conjunctives of the table; thus, R'bhi<sup>a</sup>-Geresh is in  $\text{Ps. 34:8}$  preceded by  $\text{Ps. 34:8}$ . In some of these cases, however, editions differ in their notation of the accents. Thus, in  $\text{Ps. 5:7}$  some editions have  $\text{Ps. 5:7}$  before Silluk, others  $\text{Ps. 5:7}$ ; in  $\text{Ps. 18:36}$ ,  $\text{Prov. 30:17}$ , some have  $\text{Ps. 18:36}$ , others  $\text{Ps. 18:36}$ ; in  $\text{Ps. 20:2}$  some have  $\text{Ps. 20:2}$ , others  $\text{Ps. 20:2}$ ; in  $\text{Prov. 24:8}$  some have  $\text{Ps. 24:8}$ , others  $\text{Ps. 24:8}$ , the two words being joined by Makkeph. So, again, some editions have in  $\text{Ps. 9:11}$  before R'bhi<sup>a</sup>-Geresh, in  $\text{Ps. 18:44}$ , in  $\text{Prov. 27:19}$ , in  $\text{Prov. 21:17}$ ; while other editions do not depart in these passages from the order given in the table. Similar discrepancies exist in the other sections likewise.

*b. Train of Athnahh.*—Athnahh may be preceded by one Conjunctive,  $\text{Ps. 5:8 (or Prov. 8:30, 34), Ps. 5:3 (or Ps. 35:21, Ps. 69:2), Prov. 23:3, Ps. 14:3, Prov. 6:3 (or Prov. 16:10)}$ ; by two,  $\text{Ps. 6:8 (or Ps. 7:17), Prov. 28:25, Ps. 5:2 (in some editions the latter example has Ps. 14:5, Prov. 11:12, 14:21, Ps. 37:1, Prov. 8:21, Ps. 25:16)}$ ; by three,  $\text{Prov. 24:21, Ps. 6:6 (or Ps. 9:10, or Ps. 16:10), Ps. 10:17, Prov. 8:13, Ps. 18:50, Ps. 10:13, Prov. 6:27, Ps. 72:3}$ ; by four,  $\text{Prov. 3:12, Prov. 24:16, Ps. 34:7, Ps. 32:2 (in some editions), Prov. 1:19, Ps. 65:2}$ .

If Athnahh be preceded by a Disjunctive in its own section, it will be Tiphkha initial,  $\text{Ps. 1:6, 26:4}$ . Tiphkha initial may be preceded by one Conjunctive,  $\text{Ps. 5:6}$ ; by two,  $\text{Ps. 9:19 (or Ps. 14:1, or Ps. 16:9), Ps. 32:11, Ps. 35:14, 15, Prov. 25:20}$ ; by three,  $\text{Ps. 23:6, Ps. 27:1, Ps. 12:5 (or Prov. 27:14), Ps. 9:14}$ .

*c. Train of Merka-Mahpakh.*—Merka-Mahpakh may be preceded by one Conjunctive, which is almost always Yerahh ben Yomo,  $\text{Ps. 1:1}$ ,

though occasionally it is, in some editions at least, Merka, Ps. 15:5, 35:10, or Mahpakh, Ps. 24:8, 31:10. If it be preceded by a Disjunctive in its own section, Zarka will be employed, Ps. 1:1, Prov. 1:11.

Zarka may be preceded by one Conjunctive, Ps. 12:7 (or, Prov. 1:22), Ps. 6:3, Ps. 12:3, Ps. 31:12; by two, Prov. 30:15 (in some editions), Ps. 24:10 (or, Ps. 13:6), Ps. 21:10, Ps. 27:2 (or, Ps. 35:26), Ps. 7:10; by three, Ps. 29:9, Ps. 31:14, Ps. 10:14; or by four, Ps. 40:6.

*d. Train of R'bbhi*.—R'bbhi<sup>a</sup> may be preceded by one Conjunctive, Ps. 5:1, Ps. 8:2 (or, Ps. 23:4, or, Ps. 6:7), Prov. 28:22, Ps. 22:25, Ps. 11:2 (or, Ps. 5:11); by two, Prov. 8:33, Ps. 28:7 (or, Ps. 18:3), Ps. 9:7, Ps. 11:4, Ps. 26:1, Ps. 27:6 (or, Ps. 5:9), Prov. 6:22, Ps. 18:1 (or, Ps. 7:7, or, Ps. 39:5), Job 16:10; or by three, Ps. 40:7, Ps. 41:7 (or, Ps. 39:6, or, Ps. 3:8, or, Ps. 41:14), Ps. 19:14 (or, Ps. 39:12), Ps. 40:11, Prov. 24:31.

*e. Train of Pazer*.—Pazer may be preceded by one Conjunctive, Ps. 89:20 (or, Prov. 30:8), Ps. 32:5 (or, Ps. 17:14); by two, Ps. 5:10, Prov. 7:23 (or, Ps. 28:5), Ps. 13:3 (or, Prov. 27:10), Ps. 90:4, Ps. 7:6, Ps. 39:13, Ps. 11:2, Ps. 5:12; or by three, Ps. 22:35, 23:4, Prov. 25:29 (where some editions have ).

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. "Ps. 14:1, "Ps. 17:14, or their equivalents, e. g. Tiphhhha initial before "Ps. 7:10, before "Ps. 9:1; " before "Ps. 18:1, before "Ps. 22:15; " before Tiphhhha initial Ps. 16:17. 3. Writing two accents upon the same word, מִמְצִיחֵיהֶם Ps. 5:11, הוֹרֵנִי Ps. 27:11, וְהִרְאֵנִי Ps. 18:16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Merka-Mahpakh אֶמְלֵל אֶנִּי Ps. 6:3, Merka-Zarka כִּי תִפְחֵץ Ps. 22:9, Mahpakh-Zarka כִּי בָאֵהָהּ Prov. 6:3.



a. Sometimes when two accents are written upon the same word, one is the alternate of the other; thus, <sup>אֶל־</sup>בְּצֶזֶק Prov. 1:19, may be either <sup>אֶל־</sup>בְּצֶזֶק or <sup>בְּצֶזֶק</sup> according as the accent remains in its proper position in the ultimate, or is thrown back upon the penult in consequence of the next word being accented upon its initial syllable.

## MAKKEPH.

§ 43. Makkeph (מִקֵּף *joining*) is a horizontal stroke by which two, three, or even four words may be united. <sup>אֶתְּ</sup>אֶתְּנֶנִּי לְךָ Gen. 30:31, <sup>וְשִׁלְּלִי</sup> Gen. 33:11, <sup>וְאֶתְּ</sup>אֶתְּנֶנִּי לְךָ Gen. 12:20, 25:5, Ex. 20:11, <sup>עַל־</sup>קֶלֶב־דָּבָר־פָּשַׁע Ex. 22:8, <sup>עַל־</sup>קֶלֶב־בְּיַרְשָׁחוֹ Job 41:26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22:8 are in this manner reduced to eight. Monosyllabic particles are frequently, and some almost constantly, linked with the succeeding or preceding word, of which they may be regarded as in a manner appendages; thus, <sup>אֶל</sup>, <sup>עַל</sup>, <sup>אֶת</sup>, <sup>כֵּן</sup>, <sup>אֲל</sup>, <sup>כֵּן</sup>, <sup>גַּם</sup>, <sup>וְ</sup>, etc. Examples are not wanting, however, of longer words similarly united, e. g. <sup>שְׁלֹשָׁה־עָרִים</sup> Deut. 19:15, <sup>נִפְשֵׁה־הַלֵּזָר</sup> 1 Kin. 17:21, <sup>אֲמַרְיָהוּ</sup> Isa. 31:4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, this will, by the loss of the accent, be shortened, <sup>אֶתְּ</sup>שִׁלִּי, <sup>אֶתְּ</sup>שִׁלִּי, or failing this, will commonly receive the secondary accent Methegh, <sup>אֶתְּ</sup>שִׁלִּי־מֶתֶגֶח, <sup>אֶתְּ</sup>שִׁלִּי־מֶתֶגֶח.

*a.* Tsere remains before Makkeph in כֶּן, נֶר, גֶּר, זֶן; it sometimes remains and is sometimes shortened in שֵׁשׁ, שֵׁט *six*, עֵט e. g. Gen. 16:13 שֵׁשׁ-יְהוֹהָה, but ver. 15 שֵׁשׁ-בָּנָיו. It once remains according to some editions in אֶת- Job 41:26, a word which is three times written אֶת without Makkeph, Ps. 47:5, 60:2, Prov. 3:12. Comp. § 19. 2, *a*.

*b.* Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. הָפֶה-פָּה Jer. 46:20, and perhaps פָּה-קוֹה Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. בֵּר עֲלִים Lam. 4:3. בְּחֵר בְּהִיָּהִם 2 Chron. 34:6, and probably אֶהְיֶה הָבִי Hos. 4:18, לְחַפֵּר פְּרוֹת Isa. 2:20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed בְּחֵר בְּהִיָּהִם and בֵּר עֲלִים.

### METHEGH.

§ 44. Methegh (מֶתֶגַּח *bridle*), a small perpendicular stroke under the initial letter of the syllable to which it belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. וּמַתְּקִינֹתָ, מִמִּסְגְּרוֹתֵיהֶם, בְּתִיָּהִם, וְיִצְיָאֵי, רָאִסָּה, הָאֲדָם. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. יִרְאֶה-לָּו Gen. 22:8, כִּי-רָאם-לָקֹחַ 1 Sam. 21:7.

*a.* Sometimes, however, particularly when the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before

Makkeph irrespective of the position of the accent upon the following word, הַשְׂאָר־לָּו Num. 21:35, מִלֵּךְ־יִהְיֶה־בָּנִי Num. 21:33, מִלֵּךְ־בָּבֶל Jer. 34:1, וְכָל־שְׂדֵה־חַיִּים Gen. 30:32, תִּלְוֶאֱזָה 1 Sam. 21:12, פִּיר־לִי Ex. 19:5.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. הַגִּיד־הֵלִי Deut. 4:26, הִזְדַּחֲנֵנוּ Josh. 22:27, where the tone falls on the penult, וְהִזְקִים Jer. 26:21, where the tone is upon the ultimate.

§45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. וַאֲשַׁתְּמָרָה 2 Sam. 22:24, וּמִהֲתַלְתִּי Job 1:7, מִהֲתַחַלְתִּי Ezek. 42:5, שְׂאֵל־הָאִישׁ Gen. 43:7; or if none such precede, it may be omitted altogether, e. g. וַיִּמָּאֲסִם Jer. 33:24, הִזְדַּחֲנֵנוּ 1 Kin. 21:1, אֶת־כָּל־הַמִּצְוָה Deut. 6:25.

2. It is always given to simple syllables when followed by a vocal Sh'va, whether simple or compound, or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, וַאֲמָרוּ, יְהִיָּה, כְּאִשָּׁר, בְּשִׁקְלוֹתָ Gen. 30:38, וַיִּתְּרוּ; sometimes to intermediate syllables, § 20. 2, e. g. סִבְבִּי Isa. 9:17, 10:34, עֲמֻדָּה Obad. ver. 11, particularly after He interrogative or when Daghash-forte has been omitted as after the article, Vav conversive, and the preposition מִן, e. g. הַמִּשְׁלַח, הַתְּשֻׁלָּה, הַלָּלוּ, כְּנָרוֹת, הַאֲפֻרְדָּאִים, לְמִנְצָחַהּ, הַאֲפֻרְדָּאִים, כְּנָרוֹת, הַלָּלוּ, הַתְּשֻׁלָּה, הַמִּשְׁלַח מִן, e. g. תִּדְרָשׁ Gen. 1:11, הַבְּתִים Ex. 12:7, Zechar. 14:2.

a. It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with *ā*, *ē*, and *ū* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial *v* *ā*, the unemphatic conjunction, is an exception, with which it is commonly not written, e. g. וַיִּבְרָאָה Gen. 6:19, וַיִּלְלָאָה Gen. 31:4, though it is sometimes,

e. g. וְלִהְיוּ֑ Gen. 1:18, וַיִּשֶׁבֶה֑ Judg. 5:12. The absence of Methegh, except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמִתְּהֵאֲרָה֑ Gen. 32:22, וַיַּעֲלֵי֑ Gen. 45:25; and even three occur upon successive syllables, e. g. וַיִּמְצְאֵמֶ֑דָּה֑ Isa. 22:19. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. וַיִּשְׁעֲתֶ֑הּ, וַיִּשְׁבֶּה֑, וַיִּחְרִיתֶ֑הּ, מִתְּהֵאֲרָה֑ים.

4. Methegh is sometimes written under a letter with Sh'va, e. g. שְׁלַח־וֹ֑ Job 1:11, 2:5, הָעִיר־אֲפֹ֑ Job 19:6, נִבְתָּלָה֑ Ps. 2:3, כְּמִהַפֵּ֑כֶת Jer. 49:18, כְּמִעִי֑ Ruth 1:11.

a. A Methegh so situated is called *Gayā* (גַּיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. Methegh upon a short vowel before a compound Sh'va was called *Ma'rikh* (מַאֲרִיךְ *prolonging*), with a short Hhirik it was called *Hhīrūk* (חִירֹּוֹק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. *b*, e. g. אֶנְחִמָּם֑ Isa. 66:13, לֹא־לִהְיוּ֑ Deut. 12:31, וַיִּקְהֲלוּ֑ Josh. 22:12, וַאֲסַעֲבֶם֑ Zech. 7:14, וְעַל־צִבְאָ֑ Num. 10:23.

a. The want of consistency or of uniformity, which may be occasionally observed, in regard to the insertion or omission of Methegh, e. g. שְׁאֲהָבָה֑ Cant. 1:7, שְׁאֲהָבָה֑ Cant. 3:1; שְׁחָם֑ Cant. 6:5, שְׁחָם֑ Lam. 4:9;

עֲרֻבוֹת Num. 31:12, עֲרֻבוֹת Josh. 4:13, and the discrepancies between different manuscripts and editions, e. g. אֶלְכָּה or אֶלְכָּה Gen. 45:28, שְׂאוּ-זִמְרָה or שְׂאוּ-זִמְרָה Ps. 81:3, if not arising in the first instance from clerical errors, are probably to be attributed to the inferior importance of the sign itself, whose place might be presumed to be sufficiently determined even if not written.

### K'RI AND K'THIBH.

§46. Various notes extracted from the Masora (מסורה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'ri (קרי *read*), and K'thibh (כתיב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֹּאמְרוּ Josh. 6:7 is connected the marginal note וַיֹּאמְרוּ קרי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיֹּאמְרוּ. The proper vowels for the pronunciation of the K'thibh are not written, but must be supplied from a knowledge of the form indicated by the letters, which in this case is וַיֹּאמְרוּ. Again, in ver. 9, תִּקְרְאוּ in the text refers to תִּקְרְאוּ קרי in the margin; the K'ri is here תִּקְרְאוּ, and the K'thibh, whose vowels are left to be determined by the reader, תִּקְרְאוּ. Jer. 42:6 has אֲנִי where the marginal note is אֲנִי קרי; the K'ri is accordingly אֲנִי, and the K'thibh אֲנִי. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the



note *כתוב ולא קרי*, *written but not read*, placed in the margin, e. g. *חמש* Ezek. 48:16, *נא* 2 Kin. 5:18, *ידרך* Jer. 51:3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note *קרי ולא כתוב*, *read but not written*, e. g. *בני* Judg. 20:13 in the text *בני*, and in the margin *בני*, to be read *בני*; so Jer. 31:38 *בָּאִים*. In 1 Kin. 21:8 the first letter of *הַכֶּזְרִים* is left unpointed as superfluous, and in Job 2:7 *עַד* is explained by the margin to stand for *עַד*: so Jer. 18:23 *וַיִּהְיֶה* for *וַיִּהְיֶה*.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name *יהוה*, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were *אֲדֹנָי* Lord, whose points it accordingly receives, *יְהוָה*, unless these two names stand in immediate connection, when, to avoid repetition, it is read *אֱלֹהִים* and pointed *יְהוָה* Gen. 15:2, Hab. 3:19. The antiquity of this superstition is attested by the *Kύριος* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been variously drawn that it was *יְהוָה*, *יְהוָה*, or *יְהוָה*. The common pronunciation Jehovah is manifestly founded upon the error of combining

the consonants of this word with the vowels of another and an entirely different one. There is, however, especially as it is uncertain whether *Yahve* or *Yah'va*, or either of these, was its original sound, no good reason for abandoning the pronunciation familiar to the Christian world and hallowed by the association of constant usage for the sake of adopting another which is, or is supposed to be, phonetically more exact, any more than we need be guilty of the pedantry of preferring *Yeshayahu* to Isaiah because it approaches more nearly to the original pronunciation of the prophet's name. Other standing K'ris, unnoted in the margin, are הָיָה, the form of the pronoun of the third person feminine which is used throughout the Pentateuch; this is designed to be read הָיָה, though the sound indicated by the letters is in all probability הוּא. So יִשְׁשַׁבֵּר read יִשְׁבֵּר, and יִרְשָׁעִים read יִרְשָׁעִים.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as the grammatical or exegetical comment of a steadfast tradition.

## ACCURACY OF THE POINTS.

§ 49. 1. All the Masoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Masoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent knowledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also de-

parted from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

*a.* These are thus stated by Ewald, Lehrbuch, p. 116. (1.) An *ē* or *ī* derived from *ā* is written *ā*, as אָרָא *Θαρα*, בָּאָלָא *Βαλααμ*, גָּאָבָאָוֹן *Γαβαων*, מָרְיָאָם *Μαριαμ*; and on the other hand, *a* is sometimes written *ē*, אָלִיבֵימָא *Ολιβεμα*, Κενέξ *Κενέξ*, Γεθ *Γεθ*, especially before ח, as קֹרֶח *Kore*, זֶרַח *Zare*. (2.) *ē* is written for *ī* and *ō* for *ū*, Χετταιοι *Χετταιοι*, Γεεννα *Γεεννα*, Γεδεων *Γεδεων*, Μεσραιμ *Μεσραιμ*, Οχοζαθ *Οχοζαθ*, Οζια *Οζια*. (3.) for the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, Καυαν *Kaυan*, Ναβαν *Naβan*. (4.) The vowel letters are softened into their homogeneous vowels συνικρα *συνικρα*, συνδαβηρ *συνδαβηρ*. (5.) Vocal Sh'va is written as a full vowel, commonly *a*, or if an *o* follow, *o*, Σαβωαθ *Σαβωαθ*, Ραγονηλ *Ραγονηλ*, Χερουβιμ *Χερουβιμ*, Σοδομα *Σοδομα*; the final vowel of Segholates is also written *ō* if *o* precedes, Μολοχ *Μολοχ*, γομορ *γομορ*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Masorites is correct, at least in all essential particulars, and that it is properly to be put at the basis of all investigations into the phenomena of the language.

## ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g. :

הָיָה *to be, exist*, חָיָה *to live* ; יָצַב *to pour forth*, יָצָא the same idea applied to words, *to prophesy* ; עָנַן *to encircle the neck with an ornament*, חָנַן *to strangle*, אָנַן applied to sounds uttered in strangulation, *to groan* ; הָגַל *to go about as a spy*, רָגַל *to go about as a merchant* ; בָּנָס *to collect*, גְּזוּזִים *treasures* ; גָּבִיעַ *a cup*, קוֹבֵעַ or קוֹבֵעַ *a helmet (of similar shape)* ; רַךְ *tender, delicate*, רָק *thin* ; תָּקַן *to make straight*, הִקֵּן *to straighten the beam of the balance, to weigh* ; בְּכוֹר *first born*, בְּכוֹרִית *first ripe*, בֹּקֶר the first portion of the day, *the morning* ; הִלָּךְ *to suspend*, הִלָּךְ applied to a bucket, *to let down* ; גָּזַר *to cut*, קָצַר *to reap* ; זָהָב *gold*, צָהָב *yellow* ; טָמֵן *to conceal*, וָצֵן *and* וָצֵן *to hide away as treasures*, סָפַן *to cover with boards* ; נָחַץ *to destroy by tearing down*, נָחַשׁ *to destroy by uprooting* ; נָחַץ *to slay*, זָבַח *to sacrifice* ; חָבַל *to bind*, אָבַל *to bound* ; פָּרַח *to break up, flee*, פָּרַח *to break out, blossom*, פָּרַק *to break in pieces* ; קָצַב *to cut off*, חָצַב *to hew stone*, חָצַב *to cut wood* ; פָּתַר *to surround*, עָתַר *to encircle the head with a crown* ; יָצַח *to pour out*, יָצַח *to pour in libation or in casting metals* ; צָהַר *to shine*, טָהֵר *to be pure* ; חָרַט *to engrave*, הִרְשׁ *to plough* ; בָּחַן *to prove*, בָּחַר *to approve, choose* ; שָׁתָה *to drink*, its causative הִשְׁתָּה *to break through*, חָקַר *to investigate* ; נָצַב *to place*, its reflexive הִתְנַצַּב.

2. By the transposition of letters, e. g. :

פָּרַץ *to deal violently*, אָצַר *to urge* ; קָצַר *to cut with the sickle, reap*, קָרַץ *to cut with the teeth, bite* ; נָשָׂה *to blow*, נָפֶשׁ *breath* ; בָּנָס *to collect*, נָכָס *riches*, מִסְתָּנֹת *storehouses*.

3. By the addition of a letter :

Thus, from the letters צַר, in which inheres the idea of compression, are formed צָבַר *to bind*, צָרַר *to press together*, אָצַר *to heap up*, רָצַר *to be*



*straitened*, גָּזַר *to guard, besiege*, נָצַר *to restrain*, הֶצֵּר *an enclosure*; from גָּז are formed גָּזַר *to cut*, גָּזַר *to cut off*, גָּזוּ *to cut loose, go away*, גָּזוּ *to shear*. גָּזַל *to plunder*, גָּזִית *hewn stone*; פָּרַשׁ *to unfold, make distinct*, פָּרַשׁוֹ *to spread out*; בָּרַם *a vineyard*, בָּרְמֵל *a garden*.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר *to guard*, נָצַר poetic; בְּרוֹשׁ *cypress*, בְּרוֹחַ once in poetry; סָגַר *shut*, rarely סָבַר; סָעָרָה *storm*, שִׁעָרָה rare and poetic; סָבַף *to cover*, once שִׁבַּף: דָּבַף *to be quenched*, once דָּבַב; תָּעַב *to abhor*, once תָּאב *to be foolish*, once פָּסַל; עָלָה *iniquity*, once עָלִיהַ.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

*To laugh* in the Pentateuch צָחַק, in other books (Judg. 16:25 excepted) שָׂחַק; *to cry out* in the Pentateuch צָעַק, only once (Ex. 2:23) זָעַק which is the more frequent form in other books; אֶמְצָא, אֶמְצָאָה *a lamb*, occur in the Pentateuch interchangeably with אֶמְצֵא, אֶמְצֵאוּ, which are the only forms found in other books; *a sceptre* מִשְׁכָּה, but in the book of Esther מִשְׁכָּה; *Damascus* דַּמָּשְׁקַי, in Chronicles דַּרְמָשְׁקַי; *how* 1 Chron. 13:12, דַּן. 10:17 הִיא, in earlier books אִיא.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the Aramæan dialects, the Chaldee and Syriac, in very many words regularly substitute א for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, א being sometimes still further weakened by the loss even of the lingual sound to that of the guttural ע, e. g.:

Heb. *הָדָה* to wander, Chald. *הָדָה*, Syr. *هَدَّ*; Heb. *זָהָב* gold, Chald. *הָהַב*, Syr. *هَدَّ*; Heb. *צֶהַר* a rock, Chald. *צָהַר*, Syr. *هَدَّ*; Heb. *שָׁלֹשׁ* three, Chald. *שָׁלֹשׁ*, Syr. *ثَلَاث*; Heb. *אֶרֶץ* the earth, Arab. *أَرْض*, Chald. *أَرْض*, Syr. *أَرْض*. Other consonant changes: Heb. *בֵּן* a son, Arab. *ابْن*, Chald. *בֵּר*, Syr. *بَر*; Heb. *רָצַח* to kill, Arab. *قَتَلَ*; Heb. *יָרָח*, Syr. *يَرَّاح*; Heb. *כִּסֵּי* a throne, Chald. *כִּסֵּי*, Syr. *كِسِي*, Arab. *كُوسِي*; Heb. *הַקָּדָשׁ* a field, Chald. *הַקָּדָשׁ*, Syr. *هَقْدَاش*, Eth. *ሐቃሐ*.

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

*אַרְבָּעָה* purple; *שָׂטָן* to hate; *בֵּית־חַמָּה* chamber, *חֶזֶק* Achan; *נְבוּכַדְרֶזְצַר* Nebuchadnezzar; *דּוֹעַג* Doeg; *אַלְמֻגִּים* almug or algum trees; *מַלְחָמוֹת* teeth.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. *לֵא* occasionally for *ל* and *vice versa*, probably *לְבָלֵה* for *לְבָלֵה*, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26:73. Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with

a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

### CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

*a.* The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpacl, e. g. הִתְקַלַּל = הִתְקַלַּל for הִתְקַלַּל; הִתְקַלַּל probably for הִתְקַלַּל § 82. 5. *b.* In שִׁחַיִּי Ezek. 14:3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. זְרוֹעַ, זְרוֹעַ arm; אֶמְצֵל, אֶמְצֵל yesterday. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶמְצֵל, אֶמְצֵל, אֶמְצֵל. So in Chaldee אֶמְצֵל blood, Heb. אֶמְצֵל; אֶמְצֵל garden, Heb. אֶמְצֵל. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χῆς, ἐχῆς.

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.

a. This occurs regularly in verbs whose first radical is **ר** or **נ**, and in nouns derived from such verbs, e.g. **יָשַׁב** for **יִשְׁבַּ**, **נָחַל** for **נִחְלָה**, **יָבֹל** for **יִבְלָה**, **נָחַר** for **נִחְרָה** Ezek. 2:10 for **נָחַר** Ezek. 1:4 for **נִחְשָׁל**, and perhaps **פָּאֵר** Am. 8:8 for **פִּיאֵר**.

**א** is thus dropped in **נָחַר** for **נִחְרָה**, **אָשַׁר** for **אִשְׁרָה**; also in a few instances from the beginning of the second syllable of words, e.g. **נָאֲבָדָהּ** Ezek. 28:16 for **נִאֲבָדָהּ**; **אָזִין** Job 32:11 for **אִזְזִין**; **אָאָרִים** Eccl. 4:14 for **אִיאָרִים**; **מִסְרָה** Ezek. 20:37 for **מִסְרָה**; **מִסְרָה** 2 Chron. 22:5 for **מִסְרָה**; **מִסְרָה** Ezek. 20:37 for **מִסְרָה**; **מִסְרָה** 1 Kin. 5:25 with Daghesh-forte conservative for **מִסְרָה**; **אָהָב** Prov. 8:17 for **אִהָב**; **מִזִּין** Prov. 17:4 for **מִזְזִין**; **שָׁלָהָה** 1 Sam. 1:17 for **שִׁלָּהָה**. These examples likewise admit of a different explanation; **א** may give up its consonantal power, losing its sound in that of the preceding vowel, agreeably to §57. 2 (2), after which it may readily be dropped altogether.

**מ** is occasionally dropped from the participles of the Pual or fourth conjugation, as **לָקַח** for **מִלְקָח**; **ל** in **לָקַח** for **לְקַח** Ex. 3:2 for **לָקַח** Ex. 7:22 for **לְקַח** Ex. 7:11; and perhaps **כ** in **סִיחָה** Gen. 49:11, which appears to be for **סִיחָה**.

b. The rejection of a consonant from the beginning of a syllable, when not immediately followed by another consonant, is exceptional; as **רָר** Judg. 9:11 for **רָרָר** 2 Sam. 23:41 for **רָרָה** Ezek. 33:30 for **רָרָה** Neh. 3:13 for **רָרָה** Judg. 9:9 for **רָרָה**, and perhaps **רָרָה** Jer. 42:10, which seems to be for **רָרָה**.

### 3. The second consonant is sometimes dropped, if it is a letter of feeble sound.

a. This is regularly the case with **ה** of the article and of verbal prefixes, and **י** as the final radical of verbs, e.g. **לָבַחַת** for **לָבַחַת** **רָקַחַת** for **רָקַחַת**.

It occurs besides in a few sporadic examples with these same letters, and more rarely still with **א**, **ר**, and **ש**, e.g. **נִי** Ezek. 2:10 for **נִי**; **רָקַחַת** for **רָקַחַת** with Daghesh-forte conservative for **רָקַחַת** and **רָקַחַת** Lam. 3:53 for **רָקַחַת** Gen. 3:16 for **רָקַחַת** Job 35:11 for **רָקַחַת** Ex. 26:24 for **רָקַחַת** Isa. 13:20 for **רָקַחַת** 2 Sam. 22:40 for **רָקַחַת** Isa. 3:24 for **רָקַחַת**; **רָקַחַת** for **רָקַחַת**; **רָקַחַת** Am. 8:8 (K'thibh) for **רָקַחַת** the name of a Babylonish deity for **רָקַחַת** is a foreign contraction. The conjecture that **רָקַחַת** in Mic. 1:10 is for **רָקַחַת** in *Accho* is ingenious and favoured by the occurrence of **רָקַחַת** in the parallel clause; but it is at variance with the points, which, upon this hypothesis, should be **רָקַחַת**.

b. In rare cases this rejection occurs even after a mixed syllable, whose final consonant is thus drawn forward, e.g. **אָמָה** for **אָמָה** Job 29:6 for **אָמָה** Ex. 2:4 for **אָמָה** and probably **אָמָה** Ps. 139:8 with Daghesh-forte conservative for **אָמָה**.

§ 54. When the concurrence takes place at the close of a syllable, whether the second consonant belongs to the same syllable with the first as at the end of words, or to a different syllable as in the middle of words, the following changes may be produced.

1. An aspirate following another consonant loses its aspiration, § 21; or if it be brought into juxtaposition with its like so as to form a doubled letter, the aspiration of both will be removed, § 23. 2, unless the combination occurs at the end of a word, where the reduplication is not expressed, § 25. Thus, מִתֶּן for מִתֵּן, מִתְּמִם for מִתְּמִים, לִבְבֶּהוּן for לִבְבֵּהוּן, but רַב from רַבב, מִשְׁרָת 1 Kin. 1 : 15 for מִשְׁרָתָה or מִשְׁרָתָה, מִחְבֶּת Ezek. 4 : 3 for מִחְבֵּת, מִשְׁחָה Mal. 1 : 14 for מִשְׁחָתָה.

2. The first of two concurring consonants is in certain cases assimilated to the second, the doubling thus occasioned being expressed as in the case of letters originally alike by Daghesh-forte, except at the end of words, § 25, where Daghesh disappears or is only virtually present, being resumed upon the addition of a fresh vowel or syllable. This is most frequently the case with the liquid נ, rarely with ל and ר and only in particular words; so ת of the Hithpael of verbs before ד and ט, and in a few instances before sibilants and other letters, and ד at the end of a few words before ת. Thus, וְתָן for וְתָתֵן, מִתְּמִת for מִתְּמִית; וְלָקַח for וְלָקַחַה, כִּלְנָה Ezek. 27 : 23 for כִּלְנָה Am. 6 : 2; אֲשֶׁר לִי שָׁלִי for אֲשֶׁר לִי שָׁלִי; וְתִשְׁמָע for וְתִשְׁמָעַה, וְתִשְׁמָע for וְתִשְׁמָעַה, וְתִשְׁמָע for וְתִשְׁמָעַה; אֲחַת for אֲחַתָּה, אֲחַת for אֲחַתָּה.

a. So perhaps כ in מִכָּה according to Gesenius for מִכָּה and כִּס for מִכָּה. Compare Greek συγγενής for συγγενής, τέτυμαι for τέτυμαι, and Eng. *il-logical*, *ir-religion*, *im-mature* formed by the negative prefix *in*.

3. A few isolated cases occur of the reverse process more common in Chaldee and Syriac, by which a doubled letter is resolved into two different consonants by the change of the



first or the second member of the reduplication to a liquid  $\text{ר}$  or  $\text{נ}$ , e. g.  $\text{מְכַבֵּל}$  for  $\text{מְכַבֵּל}$ ,  $\text{דִּרְמָשֶׁק}$  for  $\text{דִּרְמָשֶׁק}$ ,  $\text{מִעְזָה}$  Isa. 23 : 11 for  $\text{מִעְזָה}$ ,  $\text{קִצִּיר}$  Job 18 : 2 in the judgment of some for  $\text{קִצִּיר}$  *ends*, though others make the  $\text{נ}$  a radical, and give the word the sense of *snares*. The conjecture that  $\text{תָּמִיד}$  Ps. 64 : 7, Lam. 3 : 22 is for  $\text{תָּמִיד}$  is unnecessary and unwarranted.

4. When  $\text{ח}$  of the Hithpael of verbs would stand before a sibilant, it is transposed with  $\text{ס}$  and  $\text{ש}$ , and with  $\text{צ}$  it is in addition changed to  $\text{ט}$ . Thus,  $\text{מִסְתַּחֵר}$  for  $\text{מִחְסַחֵר}$ ,  $\text{יִשְׁתַּחֵר}$  for  $\text{יִחְסַחֵר}$ ,  $\text{יִתְשַׁחֵר}$  for  $\text{יִחְשַׁחֵר}$ ,  $\text{יִתְצַחֵק}$  for  $\text{יִחְצַחֵק}$ .

a. In  $\text{הִתְשַׁחֵחַ}$  Jer. 49 : 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages  $\text{ח}$  is likewise transposed with  $\text{ז}$  and changed to  $\text{ז}$ : thus, Chald.  $\text{הִתְחַחֵן}$  for  $\text{הִתְחַחֵן}$ ; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is  $\text{ז}$  appearing in this conjugation is  $\text{הִתְחַחֵן}$  Isa. 1 : 16, where  $\text{ח}$  is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of  $\zeta$  ( $= \delta\sigma$ ) into  $\sigma\delta$ , as  $\sigma\upsilon\pi\rho\iota\sigma\delta\omega$  for  $\sigma\upsilon\pi\rho\iota\zeta\omega$ .

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final  $\text{ך}$  has been assimilated to a following initial  $\text{מ}$ ; viz.  $\text{יִשְׁשׁוּם}$  Isa. 35 : 1 presumed to be for  $\text{יִשְׁשׁוּן}$ ;  $\text{פְּדִיּוֹם}$  Num. 3 : 49 for  $\text{פְּדִיּוֹן}$  Ex. 21 : 30, Ps. 49 : 9;  $\text{סֵלָם}$  Gen. 28 : 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ך and ם, from the end of a word.

a. ך of the verbal endings וך and יך is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. וְיָדַעְתָּ Deut. 8 : 16, but mostly יָדַעְתָּ; וְיָדַעְתָּ Gen. 32 : 20, commonly וְיָדַעְתָּ; וְיָדַעְתָּ Ruth 3 : 4, commonly וְיָדַעְתָּ. So, too, in some proper nouns, מִגְדוֹ Zechar. 12 : 11, מִגְדוֹ Josh. 12 : 21; שִׁילֹי, whose original ך is shown in the derivative שִׁילְיָ and is perpetuated in the modern name *Seilân*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, אֲנִיִּם from אֲנִיִּם, בָּתִּים from בָּתִּים.

c. If the feminine endings ת and ה have, as is probable, a common origin, this may be best explained by the assumption that ה is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state אֲנִיִּם, absolute אֲנִיִּם, but with a suffix אֲנִיִּם; אֲנִיִּם (comp. אֲנִיִּם Deut. 32 : 36), אֲנִיִּם. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ה and ת, because ה in this case represents not *h* but the vowel *a*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, אֲנִיִּם Jer. 5 : 22, or § 53. 3. a. אֲנִיִּם Isa. 33 : 21 for אֲנִיִּם, אֲנִיִּם Ex. 15 : 2 for אֲנִיִּם. Comp. Gr. *ánōstios* and English indefinite article *an*.

2. Vav at the beginning of words is changed to י, e. g. וָלֵךְ for וָלֵךְ, וָלֵךְ for וָלֵךְ, וָקָטַל for וָקָטַל. The only exceptions are the four words וָי, וָי Prov. 21 : 8, וָי Gen. 11 : 30, וָי 2 Sam. 6 : 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. וָיִּי is in most instances relieved from this necessity by the substitution of י, or by doubling the following letter in its stead, e. g. וָיִּי or וָיִּי for וָיִּי.

a. In one instance after such a change of ו to י, a following י suffers the contrary change to ו to prevent the triple recurrence of the same letter, אֶרְלִיקָה Isa. 6:9 for אֶרְלִיקָה.

4. Yodh before the plural termination ים is in a few cases changed to ם to prevent the conjunction of like sounds, הַלְוִיִּם Hos. 11:7 for הַלְוִיִּם Josh. 10:26; אֲבוֹתָם Hos. 11:8 for אֲבוֹתָם Gen. 10:19; הַדְּרָאִים from הַדְּרָאִים; אֲבָאִים (also אֲבָאִים) for אֲבָאִים; אֲבָאִים Jer. 38:12 for אֲבָאִים (or as some read, אֲבָאִים) ver. 11.

a. In like manner ו is changed to ם before וה in the word נֶאֱוָה for נֶאֱוָה from נֶאֱוָה; it is consequently unnecessary to assume, as Gesenius does, a singular נֶאֱוָה which never occurs.

#### CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, כֹּחֵב for כֹּחֵב; טֹטְפֹת for טֹטְפֹת; בָּבֶל for בָּבֶל Gen. 11:9; אֶלְחֹות 2 Chron. 35:13 from אֶלְחֹות Prov. 19:24.

2. Much more frequently with the quiescents.

(1) A prefixed ה is softened to its homogeneous vowel *ū* before other labials or vowelless letters, e. g. וְהָבִיר, וְהָבִיר; the softening of an initial ו to *ī* only occurs in אֶשְׁרֵי 1 Chron. 2:13 for אֶשְׁרֵי ver. 12, אֶש 2 Sam. 14:19, Mic. 6:10 for אֶש.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ו and י following their homogeneous vowels, e. g. הַיָּד for הַיָּד § 59, בְּהִינָה for בְּהִינָה, unless they are doubled, as מִינְשֵׁי, אֶלֶּה, and occasionally even

then, e. g. מִיָּמִי for מִיָּמִי. Final *א* always, and medial *א* frequently, gives up its consonant sound after any vowel whatever, e. g. מִצָּה, מִצָּה, מִצָּה for מִצָּה.

*a.* Medial *א* regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יִצָּל in יִצָּל preceded by *ל*, thus יִצָּל; in יִצָּל preceded by *ל*, thus יִצָּל; in יִצָּל preceded by the prefixes *ל* *ב* *ו* *כ* *ל*, thus יִצָּל, יִצָּל, יִצָּל, יִצָּל. The following examples are of a more individual character, e. g. נִצָּח for נִצָּח, 1 Kin. 11:39 for נִצָּח, Num. 11:4, Jer. 40:1, Isa. 14:23. In a few cases this has led to a change of orthography, the *א* which is no longer heard being dropped, or another vowel letter substituted for it, e. g. יִצָּל Ezek. 42:5, and אִצָּל Hos. 11:4 from אִצָּל Job 8:8 for אִצָּל, רִצָּח Dent. 32:32 for רִצָּח, and the examples cited § 53. 2, *a*.

*b.* The consonant *ה* never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter *ה* is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versa*. The exceptions are apparent not real, as in the frequent abbreviation of the ending *יה* in proper names to *ה*, thus יִצָּח, יִצָּח. The change here does not consist in the rejection of the vowel *י* and the softening of the consonant *ה*, but the syllable *יה* is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, *a*, just as מִיָּמִי after the rejection of *יה* becomes מִיָּמִי. So in those rare cases in which *ה* is substituted for the suffix *ה*, e. g. שִׁעָה Lev. 13:4 for שִׁעָה. The proper name פִּרְהָאֵל Num. 34:23 is derived not from פִּרְהָה but פִּרְהָה, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial *א* often gives its vowel to a preceding vowelless letter and rests in its sound; *י* occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

*a.* Thus, אִצָּח for אִצָּח, חִצָּח for חִצָּח Ezek. 25:6 from חִצָּח ver. 15; נִצָּח Ps. 139:20 for נִצָּח, so נִצָּח Jer. 10:5; רִצָּח from רִצָּח Neh. 6:8 for רִצָּח; חִצָּח Isa. 51:20, חִצָּח Dent. 14:5; חִצָּח 1 Sam. 14:33 for חִצָּח; חִצָּח Isa. 10:13 for חִצָּח; חִצָּח Zech. 11:5 for חִצָּח; this even occurs after mixed syllables, e. g. חִצָּח for חִצָּח, חִצָּח for חִצָּח; חִצָּח for חִצָּח, particularly in proper nouns חִצָּח for חִצָּח, חִצָּח for חִצָּח. So, חִצָּח Eccles. 2:13 for חִצָּח, חִצָּח Jer. 25:36 for חִצָּח, חִצָּח Prov. 30:17 for חִצָּח. There is no instance of this with *י*, on the contrary, חִצָּח Cant. 5:2, 12.

(4) At the end of words *ו* and *י*, when without a vowel of their own and preceded by a vowelless letter, invariably

quiesce in their homogeneous vowels, ך in an unaccented  $\bar{u}$ , ך in  $\bar{i}$ , which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, בָּהִי for בָּהֶן, וְשָׁמַח for וְשָׁמַחֶן; יָהִי for יָהֶן; פָּרִי, יָהֶן for יָהֶן; דָּמִי for דָּמֶן.

(5) When preceded or accompanied by heterogeneous vowels, ך and ך are sometimes dropped, or if the vowel be  $a$ , they not unfrequently combine with it, forming the diphthongal  $o$  and  $e$ , § 62. 1, e. g. הָיָה for הָיָהֶן, גָּלִי for גָּלִי, גָּלִי for גָּלִי, קָם for קָם, הָקָם for הָקָם, מָת for מָת, הַיָּשִׁיב for הַיָּשִׁיב, הַיָּשִׁיב for הַיָּשִׁיב, הַיָּשִׁיב for הַיָּשִׁיב, הַיָּשִׁיב for הַיָּשִׁיב, הַיָּשִׁיב for הַיָּשִׁיב.

*a.* Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. הָהֶן, דָּהֶן, רָהֶן.

## VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדַל *to be great*, גָּדֻל *greatness*, גָּדוֹל *great*; קָטַל *he killed*, קָטַל *to kill*, קָטַל *kill thou*, קָטַל *killing*, קָטַל *killed*; סוּס *a horse*, סוּסָה *a mare*. (2) They may indicate differences in the forms of words which have



arisen in the lapse of time; **יָנִי** in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is **יָנִיָּה**; **הָיָא** in the Pentateuch *he* or *she*, in other books *she* is always **הָיָא**; the form of the demonstrative **הַזֶּה** is found only in Genesis, **הַזֶּה** in writers after the time of Moses, **הַזֶּה** in Ezekiel; the plural of the demonstrative in the Pentateuch **הֵם** or **הֵנָּה**, elsewhere, with a single exception, **הֵנָּה**. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. **קָטַל** *to kill*, Chald. **קָטַל**, Syr. **كَتَلَ**, Arab. **كَتَلَ**, Ethiop. **ቀጥለ**.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. **מִשְׁפָּחָה**, **מִדְבָּר**. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ē*) and the reverse, these changes being confined, except in rare in-



the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz. :

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accompanying vowel is frequently converted, e. g. שֶׁלַח for שֶׁלַח ; פָּעַם for פָּעַם ; יִגְבִּיהַּ for יִגְבִּיהַּ ; שָׁמַיִם for שָׁמַיִם ; שֶׁנֶּאֱמָר from שֶׁנֶּאֱמָר .

*a.* The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁמַיִם in the imperative but not in the infinitive for שָׁמַיִם ; רָשָׁעִים for רָשָׁעִים, but שָׁמַיִם not שָׁמַיִם for שָׁמַיִם. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. רָשָׁעִים always, but רָשָׁעִים and רָשָׁעִים but וְהָיָה ; וְהָיָה but וְהָיָה. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. רָשָׁעִים but וְהָיָה. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. פָּעַל for פָּעַל ; *a* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ח, e. g. מְבַטְחִי from מְבַטְחִי Job 31:24 (in most copies) from מְבַטְחִי, רָשָׁעִים from רָשָׁעִים. (5) *a* in many cases prefers the diphthongal vowels *e* and *o*, thus אֶחָד, אֶחָד, אֶחָד but אֶחָד ; רָשָׁעִים, רָשָׁעִים. (6) *r* partakes of this preference for *ā* to a limited extent, e. g. נֶאֱמָר for נֶאֱמָר or נֶאֱמָר ; נֶאֱמָר from נֶאֱמָר.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. גֵּה, יִגְבִּיהַּ, רָשָׁעִים, יִגְבִּיהַּ.

*a.* This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. לְשֹׁמֵר and לְשֹׁמֵר, or with a slight distinction, as אֶשְׁלַח, in pause : אֶשְׁלַח, construct מְבַטְחִי. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. לְקַדְּחָהּ 1 Kin. 14:3, and in most editions שְׁבִיחָהּ Jer. 13:25. As final *a* is always either quiescent or otiant, it never receives Pattahh furtive. The letter *r* never takes it unless it be in a single instance, and that in a penultimate syllable רָדֶה Ps. 7:6, which is probably to be read *yi'rdoph*; though it might be pronounced *yiraddoph*, which some conceive to be an anomalous form for רָדֶה, after the analogy of רָדֶה Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Dag'hesh, as in the related words



הַמְרִי Isa. 44:13; הַמְרִי Job 16:16 (K'ri in some copies), הַמְרִי Lam. 1:20, הַמְרִי Isa. 52:14, הַמְרִי 1 Sam. 28:14.

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. הַמְרִי for הַמְרִי, הַמְרִי for הַמְרִי; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Dagghesh, e. g. אֶהְיֶה for אֶהְיֶה, אֶהְיֶה for אֶהְיֶה, אֶהְיֶה for אֶהְיֶה. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. זָרַע for זָרַע (זָרַע), הָשַׁע, הָשַׁע, הָשַׁע 2 Kin. 12:9, בָּאֵשׁ for בָּאֵשׁ, בָּאֵשׁ, also בָּאֵשׁ Ex. 2:20 for בָּאֵשׁ Ruth 1:20, הָאֵשׁ Prov. 1:23 for הָאֵשׁ, הָאֵשׁ Job 20:26 for הָאֵשׁ, הָאֵשׁ Zech. 7:14 for הָאֵשׁ, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מוֹצֵאֵר for מוֹצֵאֵר, מוֹצֵאֵר, מוֹצֵאֵר, מוֹצֵאֵר and מוֹצֵאֵר, מוֹצֵאֵר from מוֹצֵאֵר comp. 1. a. (4), מוֹצֵאֵר Deut. 32:10; מוֹצֵאֵר, מוֹצֵאֵר.

4. An incapacity for being doubled, whence they never receive Dagghesh-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ā* to *ā*, *ī* to *ē*, *ū* to *ō*, e. g. מֶלֶךְ for מֶלֶךְ, מֶלֶךְ for מֶלֶךְ, מֶלֶךְ for מֶלֶךְ.

a. Sometimes an intermediate syllable, § 20. 2, is formed, and the vowel remains short. (1) This is commonly the case before ה, frequently before ה, less often before ט, rarely before א, never before ר, e. g. נָחַם, נָחַם, נָחַם. (2) It is more likely to occur in the body of a word than after a prefix, e. g. רָחֵם Ps. 119:43 from רָחֵם, but רָחֵם Job 38:24 from רָחֵם. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. הָרַע Prov. 22:24 from הָרַע, Ps. 141:8 from הָרַע but הָרַע Deut. 2:9. There are a very few instances in which Dagghesh-forte is found in ר, e. g. קָרַח Ezek. 16:4, קָרַח Prov. 14:10, קָרַח Prov. 15:1 (in some editions), קָרַח Cant. 5:2, see also § 24. b.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz. :

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g.



הֶזְקִי for הֶזְקִי, בְּדָבָר for דְּבָרִי, דְּבָרִי for דְּבָרִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלְכִּי from מִלְכָּה (מִלְכָּה); מִלְכִּי from מִלְכָּה; חֶבְלִי from חֶבֶל; רִחֲמֶיךָ for רִחֲמֶיךָ from רִחֲמֶיךָ. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va, which it has or might have, e. g. עֲבָדִי for עֲבָדִי, רִחֲמֶיךָ for רִחֲמֶיךָ, לַחֲלִי for לַחֲלִי, לַחֲפֹר for לַחֲפֹר, פִּעֲלֶיךָ for פִּעֲלֶיךָ.

a. Vav before a guttural follows the rule just given; before ו, and sometimes before ה or ה followed by ו, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus וְעָבְדִי, וְיָחִידִי, וְיָחִידִי and וְיָחִידִי, וְיָחִידִי.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. בְּתָה for בְּתָה construct of בְּתָה, מִמְּלֶכֶת for מִמְּלֶכֶת, the Seghols being liable to be changed to Pattahhs by the presence of a guttural מִשְׁפָּחָה for מִשְׁפָּחָה.

c. In מִצְוָה Gen. 32:20 for מִצְוָה the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. לְרֵב for לְרֵב, לְכָה for לְכָה. If either letter is a guttural, Pattahh is mostly used instead, e. g. לְיָחִיד, לְיָחִיד, לְיָחִיד. If either letter is ו, its homogeneous vowel Hhirik is used; if the second letter is ו, it will rest in Shurek, § 57. 2. (4.), e. g. בְּרִית, בְּרִית, בְּרִית, but מְנוּחָה.

a. When the penultimate letter is ה or ה, it in a few instances takes Seghol, as אֶחָד, אֶחָד, אֶחָד. When the final letter is א, it either remains otiant, § 16, or requires Seghol, אֶחָד, אֶחָד, אֶחָד; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c, אֶחָד, אֶחָד or אֶחָד, אֶחָד. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into

one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. **וְסָבִי** for **וְסָבִי**, **וְסָבִי** for **וְסָבִי** (Daghesht-forte disappearing at the end of the word), **וְסָבִי** for **וְסָבִי** (see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel **וְ** or **וְ** may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, **וְסָבִי**, **וְסָבִי**.

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *ī* and *ū*, e. g. קִים, תִּשְׁבְּנָה, תִּשְׁבֵּיב, קִשָּׁשׁ, הִסְבִּי, תִּקְטִילָה, תִּקְטִיל; קָמְרָה, וְלִבְךָ. This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g. מִיִּלִּיק from מִיִּלִּיקָה, or the reduplication of the doubled letter is no longer heard and the Daghesli-forte does not appear, § 25, e. g. הִסְבִּי comp. הִקְטִיל.

*a.* The vowel *e* is in like circumstances often reduced to one of its constituents *a*, e. g.  $\text{הַקְטִיל}$  from  $\text{הֶקְטִיל}$ ,  $\text{קָטַל}$  from  $\text{קֶטַל}$ ,  $\text{הִלָּךְ}$  from  $\text{הֶלָּךְ}$ ,  $\text{הִלָּכָה}$  from  $\text{הֶלָּכָה}$ ,  $\text{הִלָּכָה}$  from  $\text{הֶלָּכָה}$ ,  $\text{הִלָּכָה}$  from  $\text{הֶלָּכָה}$ , and occasionally to its other constituent *i*, e. g.  $\text{הִלָּכָה}$  from  $\text{הֶלָּכָה}$ ,  $\text{הִלָּכָה}$  from  $\text{הֶלָּכָה}$ . The only example of Shurek in a Segholate form is  $\text{מִשְׁכָּח}$  Lev. 5:21.

5. In unaccented syllables *ĩ* and *ũ* are preferred to *ẽ* and *õ* before doubled letters, אָתֵי, אָתֵי; תָּתִי, תָּתִי; הֶסְפֵּת from הֶסֶב; רִזְסָב, רִזְסָב; מִגָּשׁ comp. מִקָּטֵל, חֶקֶךְ, חֶקֶךְ, though such forms as חֶלְלִי, עֶזֶז, כֶּלֶת, מֶרֶח likewise occur.

6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus, חֶסֶדְךָ, אֱלֹהֵי, אִמִּי, וְאֲנִי, לְיוֹזֵקָה, לְוֵילָה, לְחַיִּים, חֶסֶדְךָ, חֶסֶדְךָ Ex. 15:10; רַב־עֲשָׂה Ex. 15:5.

a. These paragogic vowels have established themselves in the current forms of certain words, as לִרְגֵּלָהּ, הִרְבָּהּ, אֲלָהּ, אֲדָרִי, אֲדָרִי. But,

with these exceptions, they are chiefly found in poetry. The vowels *י* and *י* are mostly attached to words in what is called the construct state, ה to words in the absolute; and all of them to the feminine ending ת. Examples of *י*: בְּנוֹ Num. 23: 18, 24: 3, 15, מְנַגֵּלֶה Ps. 114: 8. Examples of *י*: אֶחָדֶה Hos. 10: 11, אֶחָדֶה Gen. 49: 11, *ibid.*, אֶחָדֶה Gen. 31: 39, הָרְהִיֶה Ps. 110: 4, הָרְהִיֶה Ps. 114: 8, הָרְהִיֶה Ps. 123: 1, מְנַגֵּלֶה Ps. 113: 5, מְנַגֵּלֶה ver. 6, מְנַגֵּלֶה ver. 7, הָרְהִיֶה ver. 8, מְנַגֵּלֶה ver. 9, מְנַגֵּלֶה Isa. 1: 21, נֶאֱדָרֶה Ex. 15: 6, קָדָרֶה Zech. 11: 17, רְבָהֶה Lam. 1: 1, שָׁרָהֶה *ibid.*, שָׁרָהֶה Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e.g. מְנַגֵּלֶה־מְנַגֵּלֶה, to certain particles, as בְּלָהֶה, בְּלָהֶה, מְנַגֵּלֶה, and perhaps to such participial forms as שָׁרָהֶה Jer. 22: 23. Of הָ: אֶחָדֶה Ex. 15: 16, אֶחָדֶה Isa. 8: 23, Job 34: 13, 37: 12, תְּרַסָה Judg. 14: 18, הָרְהִיֶה Ps. 3: 3, 80: 3, Jon. 2: 10, לָהֶה almost constantly, מְנַגֵּלֶה Ps. 116: 15, מְנַגֵּלֶה Num. 34: 5, Ps. 124: 4, מְנַגֵּלֶה Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, עָלָהֶה Job 5: 16, עָלָהֶה Ps. 44: 27, 63: 8, 94: 17, עָלָהֶה Job 10: 22, הָרְהִיֶה Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of לָהֶה verbs. In modern Persian *z* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e.g. הָשָׁפֹת Neh. 3: 13 from הָשָׁפֹת after the rejection of *א* by § 53. 2. *o*; בָּרָה after the softening of *י* to *i* becomes בָּרָה; קָשָׁלֶה by the rejection of *ה* becomes קָשָׁלֶה; יהוָה prefixed to proper names is from יהוָה for יהוָה, § 57. 2 (4).

2. One of them may be hardened into its corresponding semi-vowel; *י* with *י* may form *י*, or the first *י* may be changed to *iy*, which, upon the reduplication of the *י* to preserve the brevity of the antecedent vowel, § 24. 3, becomes *י*, e.g. עָבָרֶה with ים becomes עָבָרֶה or עָבָרֶה. So, *י* before *ה* forms יָה, and before *ו* forms יָו, e.g. עָבָרֶה; in like manner *ו* is changed before *ו* into *uv*, forming וָו, which, by § 56. 3, becomes וָו, e.g. מְנַגֵּלֶה, by the substitution of וָה for וָה. מְנַגֵּלֶה, *י* followed by *ו* forms *iv*, e.g. מְנַגֵּלֶה, קָשָׁלֶה, קָשָׁלֶה; פָּרוּ, פָּרוּ; הָמָסִיוֹ for הָמָסִיוֹ Josh. 14: 8. *י* before *י* or *ו* is resolved into *ay*, which, joined with the appropriate semi-vowels, becomes *י* and *י*, the virtual

reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus כֹּחַ with י becomes כֹּחִי, and with הוּ, כֹּחֵהוּ. The same resolution of י occurs before final ה, forming הֵי, and by § 61. 2. הֵי, thus כֹּחֵהוּ with ה becomes כֹּחֵהֶה.

a. Grammarians have disputed whether in such words as כֹּחֵהֶם, the point in י is Dagghesh-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyim*, *malkhuyyōth*, or *ibhriyyim*, *malkhūyōth*. If the explanation given above be correct, it is Dagghesh-forte Conservative. Comp. קָחַם, קָחַם.

b. Such forms as כֹּחֵהֶם, כֹּחֵהֶם, כֹּחֵהֶם from כֹּחֵה are only apparent exceptions to the above rules. The word is properly כֹּחֵה, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In כֹּחֵהֶם 2 Chron. 17:11 from כֹּחֵהֶם and רַם, the vowels are kept separate by an interposed א.

c. In words of לִי formation, such as כֹּחֵהֶם, כֹּחֵהֶם, כֹּחֵהֶם from כֹּחֵה and ה, י, ו, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for כֹּחֵהֶם, כֹּחֵהֶם, כֹּחֵהֶם (like קָחַם) from which י is rejected by § 53. 3. In the same way כֹּחֵהֶם, etc., from כֹּחֵה are for כֹּחֵהֶם, כֹּחֵהֶם. In such alternate forms as כֹּחֵהֶם, the radical י is retained by preserving the antecedent vowel, which, before Dagghesh-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz. :

1. Pattahl before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following :

a. When (ֿ) stands before a guttural with (ֿ) always before ה, e. g. הָחֵה for הָחֵה; הָחֵה Prov. 21:22, הָחֵה (also when ה has Hhateph Kamets, e. g. הָחֵהֶם Judg. 9:9), often before ה and ע, particularly if it receives the secondary accent, e. g. הָחֵהֶם for הָחֵהֶם, הָחֵה but הָחֵה; הָחֵהֶם, הָחֵהֶם, rarely before א and ר, הָחֵה Gen. 14:10, הָחֵה Neh. 9:18, 26 but הָחֵהֶם Ezek. 35:12.

b. When (ֿ) before a guttural is followed by another consonant with (ֿ) or (ֿ) הָחֵה but הָחֵה; הָחֵה but הָחֵה, once before the liquid ל, e. g. הָחֵהֶם Ex. 33:3 for הָחֵהֶם, and once before י. e. g. הָחֵהֶם for הָחֵהֶם.

c. In הָחֵהֶם 1 Sam. 28:15 and the combination הָחֵהֶם a similar change takes place after a guttural to prevent the repetition of the vowel *a*; so in הָחֵהֶם Ps. 20:4, and הָחֵהֶם after the liquid י.

2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (◌) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61.2 been introduced between two vowelless letters, מִלְּךָ for מֶלֶךְ, לִרְבּ for לָרֶבֶת, אֶרֶץ for אֶרֶץ, but בִּרְיָה, שִׁשָּׁם; only before ו, which can combine with *a* and not with *e*, *a* is retained and lengthened to (◌) by § 59, אֶרֶץ, מִלְּךָ. Rarely in other cases בִּרְבָּם for בִּרְבָּם, where the change is facilitated by the preceding ר.

b. The assimilation to (◌) occurs in a few cases after a guttural with ה prefixed, e. g. הֶזֶם for הֶזֶם, הֶחֶר for הֶחֶר, הֶאֱרִץ for הֶאֱרִץ.

c. The assimilation to (◌) occurs in the Kal future of Pe Yodh verbs where the alternate forms are יִשָּׁב and יִרְאֶן.

§ 64. The following vowel changes are due to the accent, viz. :

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הַשְׁמֵר, הַשְׁמֵר; קֶטֶב, קֶטֶב; נוֹשֵׁם, נוֹשֵׁם; נִשְׁבַּח, נִשְׁבַּח.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pre-tonic vowel. This is commonly the simplest of the long vowels *ā*, e. g. קָטֵל, קָטֵל, לָקַחְתָּ, לָקַחְתָּ, occasionally *ē*, e. g. יִהְיֶה, יִהְיֶה, שְׁמוֹת, שְׁמוֹת, גְּלוֹת, גְּלוֹת, rarely *ō*, e. g. יִקְבְּרוּן. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מְלָכִים from מֶלֶךְ, מְלָכִים from מֶלֶךְ.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36.2. a. These are (1) lengthening short vowels, viz., (◌) and not infrequently (◌) which has arisen from (◌) to (◌), e. g. אֶמֶר, אֶמֶר; כְּתִיבָה, כְּתִיבָה; אֶרֶץ, אֶרֶץ; לָבֵד, לָבֵד, and bringing back Kamets



Ihathuph shortened from Iholem to its original length וְיָמָה, וְיָמָה. (2) Restoring vowels which have been dropped in the course of inflection, e. g. עֲבָדוֹ, עֲבָדוֹ; דִּבְרוּ, דִּבְרוּ; עֲמָדוֹ, עֲמָדוֹ. (3) Changing simple Sh'va in trilateral syllables and before the suffix ה to Seghol, e. g. בִּירָהּ, בִּירָהּ; יָרִי, יָרִי; שָׁכַם, שָׁכַם. (4) Changing compound Sh'va to the corresponding long vowel, e. g. אָזִי, אָזִי; הָצִי, הָצִי (הָצִי), הָצִי, הָצִי.

a. Pattahh sometimes remains without change, e. g. עַר Ps. 132:12, דַּעֲרָה 2 Sam. 2:27, נִצָּלְנוּ Jer. 7:10, גִּבְרָתִי Prov. 30:9, צִדְקָתִי Job 34:5, אֲבִיָּהִי Neh. 5:14. Seghol more frequently, מִלָּה, מִלָּה, מִלָּה and מִלָּה. Long vowels are mostly unaltered; only Tsere is in mixed syllables occasionally changed to Pattahh, e. g. הָיוּ Isa. 18:5 for הָיוּ, so הָשִׁב Isa. 42:22, הָפֵי Gen. 17:14, וְנִגְמַל Gen. 21:8, וְנִגְמַל Gen. 25:34, which, in one word of Segholate formation, is converted to Seghol, e. g. הָשִׁיב, הָשִׁיב. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus רָחֵץ, רָחֵץ; רָחַשׁ, רָחַשׁ; רָחַשׁ, רָחַשׁ; שָׁכַחְתִּי, שָׁכַחְתִּי Gen. 43:14; רָחַץ Eccl. 12:11, 35; רָחַץ, רָחַץ 1 Sam. 13:21; קָו, קָו Gen. 49:3, הִשְׁפִּיחַ Lev. 26:34, 35; רָפָשׁ, רָפָשׁ. Sometimes, instead of changing the Sh'va before ה to Seghol, its vowel is shifted, thus בָּהּ, בָּהּ; אָהָה, אָהָה, and in Ex. 29:35 אֶתְכָה. The position of the pause accent, so far as it differs from that of the ordinary accent, has been explained § 35. 2.

b. Of the pause accents, or those which mark the limits of clauses and sections, the first class, viz., Silluk, Athnahh, and Merka with Mahpakh, almost always give rise to the vowel changes which have been described; the second and third classes, S'gholta, Zakeph Katon, Zakeph Gadhol, R'bhi<sup>a</sup> and Shalsheth, e. g. וְנִבְחָלְנוּ Isa. 13:8, do so frequently; the fourth class, Pazer, e. g. 2 Kin. 3:25, Prov. 30:4, and T'lisha Gh'dhola, e. g. Ezek. 20:21, but seldom. Pausal forms are occasionally found with other Disjunctives, thus, Tiphkha הִלְכִי Deut. 13:5, Pashtha הִשְׁמַדְתִּי ibid., Geresh שָׁפַץ Ezek. 40:4, and even with Conjunctives, e. g. אָזִי Isa. 49:18, הִרְצִיָּה Ezek. 17:15, גִּשְׁו 2 Chron. 29:31.

§ 66. 1. The shortening and lengthening of words has an effect upon their vowels. The shortening may take place

(1) At the end of a word by the rejection of a vowel.

This occurs only with (,) or (..) in certain forms of ל"ה verbs, e. g. הִלְכִי from הִלְכִי, הִלְכִי for הִלְכִי 1 Sam. 21:14 for הִלְכִי. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. § 64. 1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described § 61. 2, e. g. הִלְכִי for הִלְכִי.

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), דָּבָר, דָּבַר; מִלָּה, מִלֵּה; מִקְדָּשׁ, מִקְדֵּשׁ.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (הִיָּסָה Prov. 30:6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. שָׁמַיִם, שָׁמַיִם; מָנוּחַ, מָנוּחַ; נָדָה, נָדָה.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. נִדְבָרִים, נִדְבָרִים; הוֹשִׁיב, הוֹשִׁיב; קָשָׁה, קָשָׁה; קָשָׁה, קָשָׁה; סוֹאִים, סוֹאִים.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation follows if it is possible for one to be made, e. g. דְּבָרִים, דְּבָרִים, דְּבָרִים for דְּבָרִים by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. הַקָּטָל from הַקָּטָל; קָמָה from קָמָה; תַּקְטִיל from תַּקְטִיל.

קָטַלְתִּי from קָטַל. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes :

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מִלְכּוֹ from מִלְכָּה, סִתְרוֹ from סִתָּה.

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטַלְתָּה and קָטַלְתָּה from קָטַל. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מִדְבָּרָה 1 Kin. 19 : 15 from מִדְבָּר, חֲשִׁמְלָה Ezek. 8 : 2 from חֲשִׁמַל.

(c) If it be a long vowel, it may be rejected, as קָטַלְתָּ from קָטַל, וְקָטַלְתָּ from וְקָטַל, or retained either unaltered, as מִשְׁכָּנִי from מִשְׁכָּן, or with a change of quality from pure to diphthongal or the reverse, מְהִירָה from מְהִירָה, מְהִירָה from מְהִירָה, מְהִירָה from מְהִירָה.

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	QUANTITY	
		Long.	Short.
Guttural, .	<i>pure</i>	$\bar{a}$	$\check{a}$
Palatal,	{ <i>diphthongal</i>	$\bar{e}$	$\check{e}$
		$\bar{i}$	$\check{i}$
	<i>pure</i>		
Labial,	{ <i>diphthongal</i>	$\bar{o}$	$\check{o}$
		$\bar{u}$	$\check{u}$
	<i>pure</i>		

## PART SECOND.

### ET Y M O L O G Y.

#### ROOTS OF WORDS.

§ 67. ETYMOLOGY treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two classes of roots, which may be denominated respectively pro-

nominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, מָלַךְ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinquilaterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. פָּרַס to *lay waste* comp. פָּרַס; וָלָה to *burn* comp. וָלָה; סָרַח a *branch* comp. סָרַח; טָרַח thoughts comp. טָרַח; שָׁרַח a *sceptre* comp. שָׁרַח; טָרַח tranquil comp. טָרַח; פָּרַח to *spread* comp. פָּרַח; or by blending two different roots, e. g. רָעַשׁ to *be fresh* composed of רָעַשׁ and טָפַשׁ; פָּלַח a *certain one* = פָּלַח; אָלַח a *frog* from אָלַח to *leap* רָחַץ (in Arabic) a *marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing bilaterals. Thus, the cognates גָּזַר, גָּזַל, גָּזַח, גָּזַח, גָּזַח, have in common the two letters גז with the associated idea of cutting, § 50. 3. The frequent examples of this description, together with the fact of the existence of a few bilaterals, e. g. אָב father, אח brother, אם mother, have suggested the thought that the ultimate roots may in all cases have been bilaterals, and that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this



position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

*a.* The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco, vocabam, vocatio, vocabulum, vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco, in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

*b.* Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

*c.* Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve their separate identity as prefixed conjunctions and prepositions and suffixes pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

*a.* The classification usual with the Jewish grammarians is into verbs (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (כְּלָמִים *words*).

## PRONOUNS.

### PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz. :

	SINGULAR.		PLURAL.
1. I	אֲנִי, אֲנִי	We	אֲנִי, אַתָּה, הוּא
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתֶּם
{ Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּן, אַתֶּן
3. { He	הוּא	They <i>m.</i>	הֵם, הֵמָּה
{ She	הִיא	They <i>f.</i>	הֵנָּה, הֵנָּה

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

*a.* (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33:9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36:28, a passage borrowed from the Pentateuch. The usual plural of this person is אַתָּה; אַתָּה occurs but six times, viz., Gen.

42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 3: 42; אָנִי, though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַת without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַת without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַת is occasionally written אַתָּה Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous א, though it is probable that the original pronunciation proper to this orthography was אַתָּה. The feminine plural אַתְּנָה occurs only Ezek. 34: 31, where a few manuscripts read אַתְּנָה; the alternate form אַתְּנָה occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּנָה.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 2: 15 (in some editions), 11: 39, 13: 10, 21: 16, 31, 21: 9, Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hū* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 17. According to Kimchi הִיא Ruth 1: 13 and הִיא 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. (1) The pronoun אֲנִי unites the palatal sound in the nominative singular of the first person in Indo-European languages, Gr. ἐγώ, Lat. *ego*, Goth. *ik*, with the nasal of its other parts Gr. μέ, νῶ, Lat. *me, nos*, Goth. *mik*. The same combination is found in the Coptic and the Phœnician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person אַתָּה is based upon the lingual א as the Doric τῦ, Lat. *tu*, Ger. *du*, Eng. *thou*; and the third person הִיא upon the guttural ה as the Zend *hō*, Gr. *ō*, Lat. *hic*, Eng. *he*.

(2) Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is אִם. In the first person אִם is omitted to prevent the concurrence of nasals in the same syllable, אֲנִי, אַנִּי; the plural of the prolonged form seems to be best explained by supposing it to have been originally אֲנִיִּם, which was in the singular softened to אֲנִי by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. ἐγώ, Sans. *aham*), became אֲנִיִּם or by § 53. 2, אֲנִיִּם. The plurals of the second and third persons were originally אַתְּנָה, הִיאִם, which are still

preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. רָחַץ, רָחַץְךָ, רָחַץְנוּ. The vowel *ā*, however, which in the plurals of masculine nouns has been converted into *ī*, has in the pronouns undergone a still further modification into the diphthongal *ē* אֵהָ or *ē* אֵהָ. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented הַ is often added by § 61. 6. to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called בְּנֵי יָד *cognomina*; the first person is אֲנִי *the speaker*, the second אַתָּה *present*, the third הוּא *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given. When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes :

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	ךָ		הָ
2. { <i>Masc.</i>		הָ		הֶם
{ <i>Fem.</i>		הָ		הֶן
3. { <i>Masc.</i>		הָ	ם	הֶם
{ <i>Fem.</i>	הָ	הָ	ן	הֶן

In the first person singular י is attached to nouns, and יָ to verbs. In the second person the palatal כ is substituted for the lingual ת of the separate pronoun. For a similar change in the first person see § 85. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms הֶם, הֶן are used with plural nouns; ם, ן with verbs and singular nouns.

The suffixes of the second and third persons plural הֶם, הֶן, אֵהָ, אֵהָ are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

## DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR,	זֶה	זֹאת	<i>this</i>	PLURAL, אֵלֶּה
				<i>these.</i>

The poetic form זֶה is sometimes a demonstrative, Ps. 12:8, Hab. 1:11, but more frequently a relative (like the English *that*), in which case it is used without change for both genders and numbers. The feminine is occasionally written without the final ה and with a different vowel letter הִי or הִי. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵלֶּה occurs eight times in the books of Moses and once in 1 Chron. 20:8; in all other places the consonantal termination is softened by an appended ה .

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ה prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this</i> or <i>that</i>	הַזֶּה	הַזֹּאת	הַזֶּה

*a.* The first form occurs twice in Genesis (24:65, 37:19), the third six times in the post-Mosaic books as a masculine (Judg. 6:20, 1 Sam. 14:1, 17:26, 2 Kin. 23:17, Dan. 8:16, Zech. 2:8), and once as a feminine (2 Kin. 4:25), the second once in Ezekiel (36:35).

3. The personal pronoun of the third person הִיא is used for the remote demonstrative *that*.

## RELATIVE PRONOUN.

§ 74. The relative *who, which* is אֲשֶׁר, which may be employed as a separate word, or may be shortened to a prefix שְׁ



with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, §23. 1. In a few instances the prefix **שְׁ** takes the vowel (.) followed by Daghesh-forte, Judg. 5:7, Cant. 1:7, Job 19:29; once it has (,) before **ס** Judg. 6:17, and twice (,) Eccl. 2:22 (in some copies), 3:18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. **שֶׁןִּשְׁלַחְתָּ** *who he sent him*, i. e. whom he sent, **שֶׁןִּשְׁלַחְתָּ** *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb **שָׁם** *there*, e. g. **שָׁם** — **אֵשֶׁר** *where*, **שָׁמָּה** — **אֵשֶׁר** *whither*, **מֵשָׁם** — **אֵשֶׁר** *whence*.

a. The prefix **שְׁ** occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in another production of Solomon's, Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5:7, 6:17, 7:12, 8:26, 2 Kin. 6:11, 1 Chron. 5:20, Job 19:29, Ps. 122-124, 129, 133-137, 144, Lam. 2:15, 16. The word **שֶׁןִּשְׁלַחְתָּ** Gen. 6:3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition **שֶׁןִּ**, the relative **שְׁ** and the particle **לְ** *for that also*; but the most recent interpreters derive it from the verb **שָׁלַח** *to err*, and translate *in their erring*.

b. **שָׁם** or **שָׁמָּה** is also used for the conjunction *that*. Comp. Lat. *quod*.

## INTERROGATIVE AND INDEFINITE PRONOUNS.

§75. 1. The pronouns **מִי** *who?* or *whoever* relating to persons, and **מָה** *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of **מָה** is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed **מָה** and the following letter is doubled, e. g. **מָה־שָׂמַלְתָּ** Ex. 3:13. Before the stronger gut-

turals ה and ח it also commonly receives (.), e. g. מִהֲיִיא Ps. 39 : 5, מִהֲחָטְאֵי Gen. 31 : 36. Before the weaker gutturals א, ע, and ר, it commonly takes (.), e. g. מִהֲאֶלֶה Zeek. 1 : 9, מִהֲעִבְדָּהָ 2 Kin. 8 : 13, מִהֲרִיחָם Judg. 9 : 48. Before ה, ח, and ע with Kamets, and occasionally before other letters it takes (:) , § 63. 1. *a*, e. g. מִהֲהִיָּה לוֹ Ex. 32 : 1, מִהֲחָטְאֵי Gen. 20 : 9, מִהֲעִשְׂיָהּ ib., מִהֲקוֹל 1 Sam. 4 : 14, מִהֲשֹׁפֵט 2 Kin. 1 : 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מִהֲ Ex. 4 : 2, מִלָּכֶם Isa. 3 : 15, מִהֲלָאָה Mal. 1 : 13, מִהֵם Ezek. 8 : 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אִי to the pronoun זֶה, זֹאת, thus אִי זֶה *which?* or *what?* 1 Kin. 13 : 12, Eccles. 11 : 6, אִי לָזֹאת *for what? why?* Jer. 5 : 7.

3. The words פֶּלְאִי אֱלֹמִי which are always used in combination, or contracted into one פֶּלְמִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. ὁ δέῖνα; they are, however, derived not from pronominal but verbal roots.

## VERBS.

### THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בְּנֵי־יָם *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz. :

1.	קַל	Kal	Simple active.
2.	נִפְעַל	Niphal	“ passive.
3.	פִּעַל	Piël	Intensive active.
4.	פֻּעַל	Pual	“ passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעִיל	Hophal	“ passive.
7.	הִתְפַּעֵל	Hithpaël	Reflexive.

α. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (קְבִירִים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פִּנִּי), or Pe Yodh (פִּי) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (עִי); one whose third radical is He, a Lamedh He (לִּי); one whose second and third radicals are alike an Ayin Doubled (עֵי), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, קָנַח *to steal*, Ni. *to be stolen*; קָרַח *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflex-

ive signification, *סָמַךְ* to *hide*, Ni. to *hide one's self*; *שָׁמַר* to *keep*, Ni. to *keep one's self*, φυλάττεσθαι; *נָחַם* Ni. to *repent*, lit. to *grieve one's self*, μεταμέλεσθαι; or expresses reciprocal action, *רָצוּן* to *counsel*, Ni. to *take counsel together*; *לָחַם* Ni. to *fight*, μάχεσθαι, lit. to *devour one another*. In some verbs it has both a passive and a reflexive sense, *מָכַר* Ni. to *be sold* and to *sell one's self*; *רָאָה* Ni. to *be seen* and to *let one's self be seen*, to *appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, *קָרַב* K. and Ni. to *approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, *מָלֵא* to *be full*, Ni. to *be filled*, *הָיָה* to *be*, Ni. to *become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, *מָעַט* to *be few*, Pi. to *be very few*; *רָדַף* to *follow*, Pi. to *follow ardently*, to *pursue*; *פָּחַד* to *fear*, Pi. to *fear constantly*, to *be timid*; *שָׁאַל* to *ask*, Pi. to *ask repeatedly and earnestly*, to *beg*; *בָּרָא* to *create*, as God, Pi. to *form* with pains and labour, as man; *כָּתַב* to *write*, Pi. to *write much* with the implication that it is to little purpose, to *scribble*; *קָבַר* to *bury*, Pi. to *bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, *אָבַד* to *perish*, Pi. to *make to perish*, to *destroy*; *לָמַד* to *learn*, Pi. to *teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, *קָרַב* Pi. to *be very near* and to *bring near*; *שָׁתָה* Pi. to *be very corrupt* and to *corrupt or destroy*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: *הָרַד* to descend, Hi. to cause to descend, bring down; *בֹּאֵה* to come, Hi. to bring; *רָאָה* to see, Hi. to show.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *קָשָׁב* Hi. to be attentive, prop. to make (one's ear) attend; *מִיֻּחַס* Hi. to be sweet, prop. to cause sweetness; *שָׂגַל* Hi. to be wise, prop. to act wisely, exhibit wisdom; *אִמָּץ* Hi. to be brave, prop. to act bravely; *זָקֵן* Hi. to grow old, prop. to acquire age. In a few instances both senses are found united in the same verb, *פָּרַח* Hi. to cause to bud and to put forth buds; *אָרַךְ* Hi. to prolong and to be long; *גִּשָּׁר* Hi. to enrich and to grow rich; *שִׁמֵּן* Hi. to make fat and to become fat (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, *נָטָה* K. to extend or to bend, trans. and intrans.. Hi. *id.* trans. In Job 23: 11, Ps. 125: 5, Isa. 30: 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, to bend (the steps).

§ 80. 1. The Hithpacl is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, *מִצַּט* Pi. to deliver, Hith. to escape, deliver one's self; *צַדִּיק* Pi. to justify, Hith. to justify one's self;



הָשֵׁט Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הִזָּה Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; הִזָּם Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פָּתַח Pi. *to open*, Hith. *to open for one's self*; נָחַל Hith. *to inherit (for one's self)*; הִנִּיחַ Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, קָשַׁר Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; רָאָה *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal שָׁכַח *to forget*, Hith. *to be forgotten*; בָּאָרַךְ Pi. *to atone*, Hith. *to be atoned*; עִבֵּד Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, מָכַר Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, קָדַשׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שָׁלַח Pi. and Hi. (rare) *to send*, שָׁמַע Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, צָמַח Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, כָּבַל Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, בָּשַׁל Pi. *to cook* (food), Hi. *to ripen* (fruit); בָּרַךְ Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), נָצַם Pi. *to break the bones* (נָצַץ), Hi. *to render strong*; or by restricting them to special applications, קָטַר Pi. *to burn incense* (to idols), Hi. *to burn incense* (to God), הִלַּךְ Hi. *to change*, Pi. *to change* (the clothes); שָׁטַח Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out*; דִּבֶּר Ni. and Hith. *to talk with one another*; בֵּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; הִלֵּךְ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; קָשַׁר Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same

sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus *יָכַל* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *פָּסָה* *to be pale*, *קָנַשׁ* *to draw near*, *נָחַךְ* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *רָסָה* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *בָּדַל* *to separate* and *שָׁחַד* *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation*, *destruction*), but the Niphal is retained as its passive; *רָחַץ* *to bathe* and *נָחַץ* *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 triliteral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: *בָּקַעַת* *to cleave asunder*, *גָּלָה* *to uncover*, *הָלַךְ* *to be sick*, *יָדַעַת* *to know*, *רָצָה* *to bring forth*, *פָּקַד* *to visit*, *רָגַב* *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from some noun which has sprung from it. These are called Denominatives. Thus, *נָחַךְ* K. *to break the neck* (*נָחַךְ*); *נָשַׁךְ* K. *to tithe* (*נָשַׁךְ* ten); *לָבַן* *to make bricks* (*לָבַן*); *נָחַץ* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*נָחַץ* heart); *בָּיַח* Pi. *to act as priest* (*בָּיַח*); *בָּנָה* Pi. *to build a nest* (*בָּנָה*); *בָּרַבַּעַת* Pu. part. *square* (*בָּרַבַּעַת* four); *בָּשָׂקָה* Pu. *almond-shaped* (*בָּשָׂקָה*); *בָּרַבַּעַת* Pu. *dyled scarlet* (*בָּרַבַּעַת*); *הִשְׁלִיךְ* Hi. *to snow* (*הִשְׁלִיךְ*); *הִשְׁלִיךְ* Hi. *to give ear* (*הִשְׁלִיךְ*); *הִשְׁלִיךְ* Hi. *to snare* (*הִשְׁלִיךְ*); *הִשְׁלִיךְ* Ho. *to be salted* (*הִשְׁלִיךְ*); *הִשְׁלִיךְ* Hith. *to make one's self a Jew* (*הִשְׁלִיךְ*); *הִשְׁלִיךְ* Hith. *to supply one's self with provision* (*הִשְׁלִיךְ*). A verbal form may occasionally arise even from an adverb, *נָחַץ* Ni. part. *removed far away* (*נָחַץ*); or an interjection, *וַיִּחַשׁ* Hi. *and he stilled* (*וַיִּחַשׁ* hush!).

## PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations

from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבַר, קָנַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem, or as they are technically called *middle ē* and *middle o*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz.:

זָנַן to be old.	קָבַר (Isa. 24:20 קָבַר) to be	מָת to die.
הִפְעִין to delight.	heavy.	נָבַל to fade.
הִפְעֵב to hew.	קָשָׁר to be right.	צָמָא to thirst.
קָהַר to be clean.	קָבַשׁ and קָבַשׁ to put on.	קָמַל (Isa. 33:9 קָמַל) to
קָבֵא to be unclean.	קָנָא trans. or intrans. (Esth.	wither.
קָבַשׁ to be dry.	7:5 קָנָא trans.) to	קָנָא to hate.
קָהַר to fear.	fill or be full.	קָנָא to be brought low.

(2) The following have Tsere in pause, § 65. 3. a, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אָהַב to love.	גָּדַל to be or become	הָלַח to cease.
אָשָׁם to be guilty.	great.	הִמְיָן to be leavened.
בָּצַח to swell.	דָּבַח to cleave to.	הָלַח to be profaned.
גָּבַר to prevail.	הִשָּׁן to grow fat.	הָסַר to lack.

הָפַר to blush (distinct from הָפַר to dig).	צָבַח to be strong.	שָׂבַע to be sated.
הָפַר to dig).	צָבַח to come upon, to prosper.	שָׂבַח to rejoice.
הָפַר to be weary.	קָדַשׁ to be holy.	שָׁחַח to forget.
הָפַר to possess.	קָרַב to come near.	שָׁמַח to dwell.
הָפַר to be pleasant.	רָעַב to be hungry.	שָׁמַח to be desolate.
		שָׁמַח to hear.

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

אָרַח to shine.	יָצַח to be able.	רָב (Ps. 18 : 15 רָב) to shoot.
בָּוֹשׁ to be ashamed.	רָקַשׁ to snare.	שָׁבַע (Gen. 43:14 שָׁבַע) to be bereaved.
טָוֵב to be good.	קָטַן (see § 86. a) to flow.	
יָדַר to dread.	קָטַן to be small.	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1. becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קָטַל.

4. The Hiphil and Hophal are formed by prefixing הִ to the proper vowels; thus, הִקְטַל, הִקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ת of the prefixed syllable will be transposed with it, הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה. If the first radical be צ, the ת will be transposed, and in addition changed to ט, e. g. הִצְטַח. If the first radical be one of the linguals ד, ט or ת, the ה will be assimilated or united to it by Daghesh-forte, הִדְחַח, הִדְחַח, הִתְחַח.

a. In one instance הִתְשַׁחֲוֶה Jer. 49:3 ה remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ, Eccl. 7:16 וְשִׁחַח; elsewhere ה is likewise assimilated to the sibilant שׁ in the only Hithpael form in which that letter is the initial of the root הִשְׁחַח Isa. 1:16. In one instance הִתְחַח Judg. 19:22 ה remains without assimilation before ח. The ה may either be assimilated or not to the initial ח of two verbs חָשַׁח, חָשַׁח, and the initial ח of two verbs חָשַׁח, חָשַׁח. It is assimilated to the ח of חָשַׁח, which occurs but twice in the Hithpael, to the ח of חָשַׁח, which only occurs once, and in one instance to ח, viz. חָשַׁח Isa. 33:10 but חָשַׁח Dan. 11:36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ה (with ה prosthetic, §53.1. a) are probably in their origin fragmentary pronouns signifying *self*; whether they are referable to הָנִי and הָאָנִי of the first and second persons must be left to conjecture. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed הָ have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, if the author may venture to offer his own opinion upon this perplexed subject, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, whether the weak letter ה is merely for the sake of pronouncing the vowel, which seems likely from the corresponding א in Aramæan and Arabic, or is itself significant, in which case it must be of pronominal origin, related possibly to אָנִי of the third person, and having a prepositional or intensive force.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone, and that in a way perfectly simple, and yet as clearly marked as possible. Of the three pure vowels *i* and *u* offer the most striking contrast, and these are severally set in opposite syllables in the forms to be distinguished; *i* or its cognate *e* marks the second syllable of the actives, *u* or its cognate *o* the first syllable of the passives, the other syllable receiving in every case the simplest and only remaining vowel: thus, הָרַחֵם, הָרַחֵם — הָרַחֵם, הָרַחֵם. For that *a* primarily belonged to the first syllable of both Piel and Hiphil is apparent from its retaining its place throughout these species with the exception of the preterite, and from its preservation in the cognate languages.

§ 83. If הָרַחֵם *to kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:



1. Kal	קָטַל	<i>to kill.</i>
2. Niphal	נִקְטַל	<i>to be killed.</i>
3. Piel	קָטַל	<i>to kill many or to massacre.</i>
4. Pual	קָטַל	<i>to be massacred.</i>
5. Hiphil	הִקְטִיל	<i>to cause to kill.</i>
6. Hophal	הִקְטַל	<i>to be caused to kill.</i>
7. Hithpael	הִתְקַטַּל	<i>to kill one's self.</i>

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13:15, 24:14, Ps. 139:19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model פָּצַל, §76. 2, is objectionable on account of its weak letter פ, and on account of the twofold sound of its initial radical פ, which, with its Daghesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them, e. g. Pi. שָׁרַשׁ *to uproot* and שָׁרַשׁ *to take root*; Pi. קָנַם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קָנַם, in a physical sense, *to raise up*; Hi. הָלַח *to cause to rest, to set down*, and הָלַח *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species; thus, Niphal of Pual נִקְטַלְתָּ Isa. 59:3, Lam. 4:14, *to be exceed-*

*ingly defiled*, stronger than the simple Niphal נִקְטַל; Niphal of Hithpael נִקְטְרוּ Ezek. 23:48, נִקְטְרוּ Deut. 21:8, נִשְׁתַּחֲוּהוּ Prov. 27:15.

§ 84. To each of these species belong a preterite and future, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz.:

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטַל, which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed נ, § 82. 2, thus, נִקְטַל, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the ק in order to give full effect to the reduplication; thus הִנִּקְטַל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

*a*. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regu-

larly take Pattahh in the future; of the list given §82. 1. *a.* (1) and (2) but three *הָצַב*, *הָצִיל*, *הָצִיחַ* take Hholem, and two *הָפַח* and *הָפַעַץ* take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three *הָלַךְ*, *הָלַחַץ* and *הָלַחַץ* take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

<i>הָבַח</i> to mourn.	<i>הָבִיחַ</i> to come near.	<i>הָבִיחַ</i> to lie down.
* <i>הָבִיחַ</i> to learn.	<i>הָבִיחַ</i> (intrans.) to fall off.	<i>הָבִיחַ</i> to rage or tremble.
* <i>הָבִיחַ</i> to be strong.		* <i>הָבִיחַ</i> to be wet.
* <i>הָבִיחַ</i> to be angry.	* <i>הָבִיחַ</i> to be poured.	<i>הָבִיחַ</i> to ride.
* <i>הָבִיחַ</i> to become vain.	<i>הָבִיחַ</i> (§86. b.) to ascend.	* <i>הָבִיחַ</i> to spread.
<i>הָבִיחַ</i> to be strong.	<i>הָבִיחַ</i> to smoke.	* <i>הָבִיחַ</i> to rot.
<i>הָבִיחַ</i> to be wise.	* <i>הָבִיחַ</i> to be removed.	<i>הָבִיחַ</i> to lie down.
<i>הָבִיחַ</i> to be dark.	* <i>הָבִיחַ</i> to be righteous.	<i>הָבִיחַ</i> to rule.
* <i>הָבִיחַ</i> to be foolish.	<i>הָבִיחַ</i> to be lightly esteemed.	* <i>הָבִיחַ</i> to be complete.
<i>הָבִיחַ</i> to learn.		* <i>הָבִיחַ</i> to grow fat.
<i>הָבִיחַ</i> to be sweet.	* <i>הָבִיחַ</i> to be attentive.	

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

<i>הָבִיחַ</i> to deal treacherously.	<i>הָבִיחַ</i> to be hot.	<i>הָבִיחַ</i> to bite.
<i>הָבִיחַ</i> fut. <i>ō</i> , to tear, fut. <i>a</i> , to resolve.	<i>הָבִיחַ</i> to be gracious.	<i>הָבִיחַ</i> to do.
<i>הָבִיחַ</i> (mostly fut. <i>ē</i> ) to go.	* <i>הָבִיחַ</i> fut. <i>ō</i> , to plough, fut. <i>a</i> , to be silent.	<i>הָבִיחַ</i> to strip off.
<i>הָבִיחַ</i> to curse.	<i>הָבִיחַ</i> to tear.	<i>הָבִיחַ</i> to use divination.
* <i>הָבִיחַ</i> to bind.	<i>הָבִיחַ</i> to form.	<i>הָבִיחַ</i> fut. <i>ō</i> , to cut off, fut. <i>a</i> , to be short.
* <i>הָבִיחַ</i> fut. <i>ō</i> , to subdue, fut. <i>a</i> , to be weak.	<i>הָבִיחַ</i> to trespass.	<i>הָבִיחַ</i> to rest.
	<i>הָבִיחַ</i> to flee.	<i>הָבִיחַ</i> to be finished.
	<i>הָבִיחַ</i> to row.	

*b.* Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. *הָבִיחַ*, *הָבִיחַ*.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטֵל and the passive קָטִיל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing הִ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

### *Preterite (עָבַר).*

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termination, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 fem. The original feminine termination is הַ, which, appended to the masculine, would give עָבַדְהָ, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. b. Commonly, however, in verbs as in nouns and adjectives, the final ה is dropped, § 55. 2. c, and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, עָבַדְהָ.

2 masc. The appended הִ is derived from עָבַדְהִ.

2 fem. הִ from עָבַדְהִ.

1 com. הִ changed from הִי of עָבַדְהִי; compare the similar relation of the suffixes הִ, הֵ, הֶ to the pronouns עָבַדְהִי, עָבַדְהֵי, עָבַדְהֶי § 72. The Ethiopic retains the *k* unaltered, *katalaku*.

PLURAL. 3 *com.* The original plural termination § 71. b. (2) is a nasal ם or ן preceded by the vowel ך. The full ending ןך is still found in a very few instances, § 86. b, generally the ן is dropped, § 55. 2. a.

2 *masc.* םך from אָךְ.

2 *fem.* ןך from אָךְ.

1 *com.* ן from אָךְ.

### Future (עָתִיד).

(2) SINGULAR. 3rd *pers. masc.* The prefixed ך is from הַיָּד; the vowel *û*, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ך, and this at the beginning of words becomes ך, § 56. 2.

3 *fem.* ך, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed ך is from אָךְ, אָךְ, from the latter of which is derived the appended ך of the feminine.

1 *com.* The prefixed ך is from אָךְ.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns אָךְ, אָךְ, denoted by ך appended to the singular, the 2 *fem. sing.* termination ך being dropped as superfluous.

1 *com.* The prefixed ך is from אָךְ.

### Imperative (עָוֵה), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ך, the sign of the second person, and restoring the ה in those cases in which it has been suppressed.

(4) The *Infinitive* (מִקְוֶה fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (מִקְוֶה intermediate between the preterite and the future) shares the inflections of nouns and adjectives.

2. The inflections of the perfect verb in all the species are shown by the paradigm of קָטַל upon the next page.



PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנִי	נִקְטַלְנִי	קָטַלְנִי	קָטַלְנִי
INFIN. absol.		קָטֹל	הִקְטִיל	קָטַל	קָטַל
	constr.	קָטֹל	הִקְטִיל	מִקְטִיל	(קָטֹל)
FUT.	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֹל	הִקְטִיל	מִקְטֹל	
	2 f.	קָטְלִי	הִקְטְלִי	מִקְטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	מִקְטְלוּ	wanting
	2 f.	קָטְלֶנָּה	הִקְטְלֶנָּה	מִקְטְלֶנָּה	
PART.	act.	קָטֵל		מִקְטֵל	
	pass.	קָטֹל	נִקְטֵל		מִקְטֵל

## PERFECT VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL ( <i>mid. ē</i> ).	KAL ( <i>mid. ō</i> ).
הִקְטִיל	הִקְטַל	הִתְקַטֵּל	קָטַד	שָׁכַל
הִקְטִילָהּ	הִקְטַלָּהּ	הִתְקַטְּשָׁהּ	קָטַדָּהּ	שָׁכַלָּהּ
הִקְטִילָתָּ	הִקְטַלָּתָּ	הִתְקַטְּשָׁתָּ	קָטַדָּתָּ	שָׁכַלָּתָּ
הִקְטִילָתִי	הִקְטַלָּתִי	הִתְקַטְּשָׁתִי	קָטַדָּתִי	שָׁכַלָּתִי
הִקְטִילֶנּוּ	הִקְטַלֶּנּוּ	הִתְקַטְּשֻׁנּוּ	קָטַדוּ	שָׁכַלּוּ
הִקְטִילָתֶם	הִקְטַלָּתֶם	הִתְקַטְּשֻׁתֶם	קָטַדְתֶּם	(שָׁכַלְתֶּם)
הִקְטִילֻן	הִקְטַלֻּן	הִתְקַטְּשֻׁן	קָטַדְוּ	(שָׁכַלְוּ)
הִקְטִילֻהוּ	הִקְטַלֻּהוּ	הִתְקַטְּשֻׁהוּ	קָטַדוּהוּ	שָׁכַלּוּהוּ
הִקְטִיל	הִקְטַל	(הִתְקַטֵּל)	קָטַד	שָׁכַל
הִקְטִיל	הִקְטַל	הִתְקַטֵּל	קָטַד	שָׁכַל
יִקְטִיל	יִקְטַל	יִתְקַטֵּל	יִקְטֹד	יִשְׁכַּל
תִּקְטִיל	תִּקְטַל	תִּתְקַטֵּל	תִּקְטֹד	תִּשְׁכַּל
תִּקְטִיל	תִּקְטַל	תִּתְקַטֵּל	תִּקְטֹד	תִּשְׁכַּל
יִקְטִילֶיךָ	יִקְטַלֶּיךָ	יִתְקַטְּשֶׁיךָ	יִקְטֹדֶיךָ	יִשְׁכַּלֶּיךָ
אִקְטִיל	אִקְטַל	אִתְקַטֵּל	אִקְטֹד	אִשְׁכַּל
יִקְטִילֶנּוּ	יִקְטַלֶּנּוּ	יִתְקַטְּשֻׁנּוּ	יִקְטֹדוּ	יִשְׁכַּלּוּ
תִּקְטִילֶנּוּ	תִּקְטַלֶּנּוּ	תִּתְקַטְּשֻׁנּוּ	תִּקְטֹדוּ	תִּשְׁכַּלּוּ
תִּקְטִילֶהוּ	תִּקְטַלֶּהוּ	תִּתְקַטְּשֻׁהוּ	תִּקְטֹדוּהוּ	תִּשְׁכַּלּוּהוּ
תִּקְטִילְהֶם	תִּקְטַלְהֶם	תִּתְקַטְּשֻׁהֶם	תִּקְטֹדוּהֶם	תִּשְׁכַּלּוּהֶם
נִקְטִיל	נִקְטַל	נִתְקַטֵּל	נִקְטֹד	נִשְׁכַּל
הִקְטִיל		הִתְקַטֵּל	קָטַד	
הִקְטִילֶיךָ		הִתְקַטְּשֶׁיךָ	קָטַדֶיךָ	
הִקְטִילֶנּוּ	wanting	הִתְקַטְּשֻׁנּוּ	קָטַדוּ	
הִקְטִילֶנּוּ		הִתְקַטְּשֻׁנּוּ	קָטַדוּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטַל			

*a.* In order to a better understanding of the preceding paradigm, it should be observed that certain changes result from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, §53. 3, e. g. לִפְתּוֹחַ for לִפְתּוֹחַ, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, §61. 1, thus forming a new syllable to which the initial radical is attached, e. g. לִפְתּוֹחַ for לִפְתּוֹחַ. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, §60. 1. *a* (5), e. g. לִפְתּוֹחַ, לִפְתּוֹחַ.

(2) Terminations consisting of a vowel, viz., ה, ו, of the feminine singular and ו of the plural, occasion the rejection of the vowel in the ultimate, §66. 2, which is no longer needed, except in the Hiphil whose long ו is retained in the preterite and future, and takes the place of (..) in the imperative, e. g. הִפְתּוֹחַ, הִפְתּוֹחַ but הִפְתּוֹחַ. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, e. g. הִפְתּוֹחַ, הִפְתּוֹחַ for הִפְתּוֹחַ, הִפְתּוֹחַ from הִפְתּוֹחַ, §61. 1.

(3) Terminations consisting of a consonant ה or of a simple syllable ה, ו, ה, ו, ה, ו, ה, ו, occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (..) in the preterite, and from ו to (..) in the future, הִפְתּוֹחַ, הִפְתּוֹחַ, §61. 4. But verbs with middle *o* retain the Hholem in the Kal preterite, הִפְתּוֹחַ.

(4) Terminations consisting of a mixed syllable ה, ו, ה, ו, occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, §33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, §82. 1, הִפְתּוֹחַ from הִפְתּוֹחַ.

## REMARKS ON THE PERFECT VERBS.

### K A L.

§86. *a.* PRETERITE. Verbs with middle Tsere exchange this for Pat-tahh upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, הִפְתּוֹחַ, הִפְתּוֹחַ, הִפְתּוֹחַ, הִפְתּוֹחַ. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. הִפְתּוֹחַ, הִפְתּוֹחַ, הִפְתּוֹחַ. The words נָזַח Judg. 5:5, נָזַח Isa. 63:19, 64:2, are by Kimchi, Mikhol fol. 5, regarded as Kal preterites from נָזַח *flowed*, in which case the second must be added to the list of forms with Dagheshe-forte emphatic, §24. c, by Gesenius as Niphal preterites from נָזַח *shook*, comp. נָזַח Gen. 11:7, נָזַח Am. 3:11 from נָזַח, נָזַח.

*b. SING. 3 fem.* The old form with ה is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, הָזַלְה Deut. 32:36 (with the accent on the penult because of a following monosyllable, §35. 1.), and הָזַלְה Ezek. 46:17 from הָזַל. The vowel letter א is once written in place of ה, הָזַלְה Ezek. 31:5 *K'thibh*, §11. 1. *a.*

*2 masc.* The vowel letter ה is sometimes appended as in the pronoun הָזַלְה from which the termination is taken, הָזַלְה Mal. 2:14, הָזַלְה Jer. 17:4; so in other species besides Kal, הָזַלְה Gen. 31:30, הָזַלְה Job 38:12 *K'thibh*, הָזַלְה Ps. 73:27. In the last example the ה of the root is united by Daghesh-forte with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter הָזַלְה Job 23:17, הָזַלְה Ps. 89:45, הָזַלְה Isa. 16:10, הָזַלְה Ex. 5:5, הָזַלְה Ezek. 28:8, הָזַלְה Gen. 19:19, הָזַלְה Jer. 49:37.

*2 fem.* The full termination הָזַלְה of הָזַלְה is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, הָזַלְה Ezek. 16:22, and repeatedly in the same chapter, הָזַלְה Ruth 3:3; so in other species הָזַלְה Jer. 3:5, הָזַלְה Jer. 13:21. See also Jer. 4:19, 22:23, 46:11.

*1 com.* The vowel letter י is, contrary to the ordinary rule, §11. 1. *a.*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, הָזַלְה Ps. 140:13, Job 42:2, הָזַלְה 1 Kin. 8:48, הָזַלְה Ezek. 16:59.

*PLUR. 3 com.* The full ending הָזַלְה only occurs in הָזַלְה Deut. 8:3, 16 הָזַלְה Isa. 26:16, and הָזַלְה Isa. 29:21 from הָזַלְה, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb הָזַלְה which nowhere else occurs. An otiant א, §16. 1, is twice added to this person, as is regularly the case in Arabic, הָזַלְה Josh. 10:24, הָזַלְה Isa. 28:12. The forms of similar appearance הָזַלְה Ps. 139:20, הָזַלְה Jer. 10:5, are in reality of different character as the א is in these a radical, whose vowel has been shifted to the preceding letter, §57. 2. (3). The occasional omission of the vowel letter ו from the *K'thibh*, e. g. הָזַלְה 1 Sam. 13:19, הָזַלְה Esth. 9:27, הָזַלְה Deut. 21:7, הָזַלְה Josh. 18:12. 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing הָזַלְה etc. הָזַלְה etc.; the *K'ri* has substituted הָזַלְה etc. הָזַלְה etc. for the sake of a more exact concord of the verbs with their subjects, §48.

*2 masc. and fem.* There is no example of a verb middle *o* in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הָזַלְה Am. 4:3, הָזַלְה is added to the *2 fem.* as to the corresponding pronoun.

§87. *INFINITIVE.* The Hholem of the construct is usually written without ו, הָזַלְה Isa. 33:1, though not invariably, הָזַלְה and הָזַלְה, הָזַלְה and הָזַלְה, and before Makkeph is shortened to Kamets Hhiatuph, §64. 1, הָזַלְה Ezek. 21:26. 28. 34. The Hholem of the absolute infinitive is usually though

not invariably written with ך, e. g. בָּגֹד Isa. 48:8 but שָׁבַב Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שָׁבַב 1 Kin. 1:21 *et passim* and שָׁבַל Eccles. 12:4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. דָּבָרָה Deut. 11:22, 30:20, Josh. 22:5, שָׁנְאָה, אָהָרָה, וְרָאָה, תִּאָּהָה Jer. 31:12, חָפְצָה Ezek. 16:5, טָפְאָה Lev. 15:32. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it וְיִמְלֹךְ, וְיִכָּתֹב and וְיִכָּתֹב, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, וְיִמְלֹךְ Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אֶבְיָהוּב Hos. 8:12; in וְיִבְּרֹךְ Josh. 18:20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, וְיִמְלֹכֶה Prov. 8:15, וְיִמְלֹכֶה Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek יִשְׁפֹּטֶה Ex. 18:26, תִּבְּרֹכֶה Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 וְיִשְׁכֹּחֶה.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: תְּבִיאָהָה Deut. 33:16, הִבְיָאָהָה Job 22:21, paragogic ה being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in תְּבַאָה 1 Sam. 25:34 K'ri, where the K'thibh has the fuller ending הִבְיָאָהָה.

2 *fem.* ך is sometimes added to the long vowel with which this person ends תְּבַרְכֶּיךָ Ruth 2:8, תְּבַשְׂרֶיךָ Ruth 3:4, תִּשְׁפָּרֶיךָ 1 Sam. 1:14. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. תְּבַרְכֶּה Isa. 57:8.

1 *com.* אָסַף Ps. 139:8, though by some grammarians referred to אָסַף, is probably for אָסַף from אָסַף, the liquid ל being excluded, and Daghesheforte conservative inserted in the previous letter, § 53. 3.

PLUR. 2 *masc. and 3 masc.* The full plural termination ך is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, וְיִבְּרֹךְ Ruth 2:9, וְיִבְּרֹךְ Josh. 24:15, וְיִבְּרֹךְ Ex. 9:29, וְיִבְּרֹךְ Josh. 4:6, וְיִבְּרֹךְ Ps. 104:28, וְיִבְּרֹךְ 1 Sam. 2:22, Josh. 2:8, וְיִבְּרֹךְ Deut. 11:22, וְיִבְּרֹךְ Jer. 21:3; so in other species, וְיִבְּרֹךְ Job 19:23, וְיִבְּרֹךְ Job 24:24, וְיִבְּרֹךְ Gen. 32:20 and וְיִבְּרֹךְ Ps. 58:2, וְיִבְּרֹךְ 2 Kin. 6:19, וְיִבְּרֹךְ Mic. 2:8, וְיִבְּרֹךְ Job 9:6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer וְיִבְּרֹךְ Isa. 35:1 preserves this ending in a still older form: Ewald thinks the final ך has been assimilated to the initial ך of the following word, § 55. 1; in all probability, however, ך is here, as it usually is, the 3 plur. suffix, and it is



properly so rendered in the common English version *shall be glad for them*.

3 *fem.* In a very few cases the initial ׀ of the masculine form is retained, the distinction of gender being sufficiently marked by the termination *הַבְּרִיָּה* Dan. 8:22, *הַבְּרִיָּה* Gen. 30:38, *הַבְּרִיָּה* 1 Sam. 6:12; or, on the other hand, the termination ׀ of the masculine is retained, the gender being sufficiently indicated by the prefixed הַ, *הַבְּרִיָּה* Jer. 49:11, *הַבְּרִיָּה* Ezek. 37:7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. *הַבְּרִיָּה* Hos. 14:1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in *הַבְּרִיָּה* Ex. 1:10, *הַבְּרִיָּה* Job 17:16, *הַבְּרִיָּה* Isa. 28:3, *הַבְּרִיָּה* Isa. 27:11, *הַבְּרִיָּה* Judg. 5:26, is unnecessary; in the first passage *הַבְּרִיָּה*, the subject of the verb, is used in a collective sense, *wars shall occur*; the others are to be similarly explained with the exception of the last, where הַ may be the suffix with Nun epenthetic in place of the more usual form *הַבְּרִיָּה* *her hand*—*she puts it forth*. Comp. Obad. ver. 13.

2 and 3 *fem.* The vowel letter הַ is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination הַ, particularly when there are other vowel letters in the word, *הַבְּרִיָּה* Gen. 27:1, *הַבְּרִיָּה* Gen. 30:38, *הַבְּרִיָּה* Gen. 33:6, *הַבְּרִיָּה* Ezek. 3:20, *הַבְּרִיָּה* nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ׀ this is united by Daghash-forte with the affix הַ, § 25, *הַבְּרִיָּה* Ezek. 17:23, *הַבְּרִיָּה* Ezek. 32:16, or without Daghash, *הַבְּרִיָּה* Ruth 1:13, *הַבְּרִיָּה* Isa. 60:4, *הַבְּרִיָּה* Ps. 71:23 in most editions. So in the *fem. plur. imperative*, *הַבְּרִיָּה* Gen. 4:23.

§ 89. IMPERATIVE. *Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. *הַבְּרִיָּה*, yet not always, *הַבְּרִיָּה* and *הַבְּרִיָּה*; before Makkeph it is shortened to Kamets Hhatuph *הַבְּרִיָּה* Judg. 9:14. It may perhaps be similarly shortened without Makkeph in *הַבְּרִיָּה* Judg. 19:5, comp. ver. 8, § 19. 2. *a*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. 3. *b*.

*Fem. sing. and masc. plur.* The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, *הַבְּרִיָּה* Judg. 9:10, *הַבְּרִיָּה* Ezek. 32:20 (but *הַבְּרִיָּה* Ex. 12:21, for the Methegh see § 45. 2), *הַבְּרִיָּה* Zeph. 3:14, *הַבְּרִיָּה* Mic. 1:16, and (with ו retained in the K'thibh) 1 Sam. 28:8, Judg. 9:12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, *הַבְּרִיָּה* Zech. 7:9, *הַבְּרִיָּה* Nah. 2:9. When the third radical is an aspirate it rarely receives Dagesh-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as *הַבְּרִיָּה* Isa. 47:2, *הַבְּרִיָּה* Jer. 10:17, are exceptional.

*Fem. plur.* The final vowel הַ is dropped in *הַבְּרִיָּה* Gen. 4:23, § 90; occasionally הַ is not written though the vowel remains, *הַבְּרִיָּה* Ruth. 1:9.

§ 90. PARTICIPLES. *Active.* The Hholem of the first syllable is written indifferently with or without Vav, בִּנֶה and בִּנֶהוּ, mostly without when additions are made to the word. In מוֹדֶה Prov. 25:19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with מְ omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without י except כֹּחֵיב 2 Kin. 8:21; it is shortened to Seghol in הוֹלֵךְ Isa. 41:7, upon the recession of the accent. הוֹלֵךְ Ps. 16:5 and יוֹסֵף Isa. 29:14, 38:5, Eccles. 1:18, have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb יָוַץ, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of יָסַף, and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet נֹכַח *fading*, טָחֵן *desolate*, verbal adjectives of the same form with the preterites middle ē and ō being mostly used instead, מָלֵא *full*, זָקֵן *old*, אֶפְרַיִם *afraid*.

*Passive.* This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, לְבָשׁ and לְבָשׁוֹן *wearing*, שָׁכַן and שָׁכֹן *dwelling*, בָּטַח and בָּטֹחַ *trusting*; there are occasional instances of the same thing in transitive verbs, זָכַר and זָכוֹר *remembering*, אָחַז and אָחוֹז *holding*. The last vowel is with few exceptions as בָּמַס Deut. 32:34, מָנַח, נָאָח written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Chaldee and Syriac, occurs in Hebrew only in the following examples:

2 *fem. sing.* יֹלְדָה Gen. 16:11, Judg. 13:5, 7; and with the fuller ending יֹשֶׁבֶת־הָאֵרֶץ Jer. 22:23, טֹבְעָה Jer. 51:13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יֹלְדָה Gen. 17:19, and with י paragogic in the K'thibh יֹשֶׁבֶת־הָאֵרֶץ Ezek. 27:3.

2 *masc. plur.* מִשְׁתַּחֲוִיָּהִם Ezek. 8:16, the Hithpael participle of שָׁחָה. There is, it is true, an abruptness and difficulty in the construction, *they, ye were worshipping*, which can only be explained upon the assumption that after describing these bold transgressors in the third person, Ezekiel turns to them and directly addresses them in the second, or that his meaning is, not only they but ye too (the people) were worshipping in these your representatives. But in view of the frequent and sudden changes of person found in the prophets, and the unusual forms and bold constructions which abound in Ezekiel, almost any explanation seems preferable to an unauthorized change of the text, with most modern interpreters, to the ordinary plural מִשְׁתַּחֲוִיָּם which is contained in a very few manuscripts, but not enough to overcome the presumption in favor of the more difficult reading; or the supposition of a mongrel word compounded of the two roots שָׁחָה *to worship*, and שָׁחָה *to corrupt*, in order to suggest the idea of a corrupt or corrupting service.

3 plur. :  $\text{מְבַלְלֵי}$  *they are cursing me*, Jer. 15 : 10. Kinnchi explains this word as a compound of the roots  $\text{בָּלַל}$  *to curse*, and  $\text{לָה$  *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle  $\text{מְבַלְלֵי}$  and the preterite  $\text{קָלְלֵי}$ ; and Ewald changes the text to  $\text{מְבַלְלֵי}$ , though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The suggestion is here offered that the letters of the word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be  $\text{מְבַלְלֵי}$ ; the punctuators, however, have sought here, as not infrequently elsewhere, § 48, to establish a more exact agreement between the participle and its subject  $\text{הָיָה}$  by pointing the former as a singular, whereupon the Vav must be looked upon as epenthetic or superfluous,  $\text{מְבַלְלֵי}$  as if for  $\text{מְבַלְלֵי}$ . In fact, a few manuscripts omit the Vav, while others remark that it is superfluous; the weight of authority is certainly in favor of retaining it, though the other reading may be accepted as an explanatory gloss.

## NIPHAL.

§ 91. a. PRETERITE SING. 3 masc. Some copies have  $\text{נִבְלַח}$  Jer. 50 : 23 with Seghol under the prefixed Nun for  $\text{נִבְלַח}$ .

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute  $\text{נִבְלַח}$  Gen. 31 : 30,  $\text{נִבְלַח}$  Judg. 11 : 25,  $\text{נִבְלַח}$  1 Sam. 2 : 27,  $\text{נִבְלַח}$  2 Sam. 1 : 6; of the longer form given in the paradigm  $\text{הִנְחֵן}$  Jer. 32 : 4, which once appears with prosthetic  $\text{א}$  in place of  $\text{ה}$  Ezek. 14 : 3  $\text{אֶהְיֶה}$ , § 53. 1. a. The construct infinitive usually has Tsere  $\text{הִנְחֵן}$  Ezek. 16 : 36, but is in one instance  $\text{הִנְחֵן}$  Ps. 68 : 3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute  $\text{הִנְחֵן}$  1 Kin. 20 : 39,  $\text{הִנְחֵן}$  Deut. 4 : 26. The prosthetic  $\text{ה}$  is commonly retained after prefixed prepositions  $\text{לְהִנְחֵן}$  which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in  $\text{בְּהִנְחֵן}$  Prov. 24 : 17, comp.  $\text{בְּהִנְחֵן}$  Dan. 11 : 34. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent,  $\text{הִנְחֵן}$  Job 34 : 22,  $\text{הִנְחֵן}$  Judg. 9 : 38,  $\text{הִנְחֵן}$  Eccles. 7 : 26, rarely to Pattahh,  $\text{הִנְחֵן}$  Job 18 : 4. In the Imperative  $\text{הִנְחֵן}$  the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7 : 4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g.  $\text{הִנְחֵן}$  Ezek. 21 : 29,  $\text{הִנְחֵן}$  Ps. 37 : 9.

c. FUTURE SING. 1 com. The prefixed  $\text{א}$  occasionally has Hhirik,  $\text{אֶהְיֶה}$  Ezek. 20 : 36, 1 Sam. 12 : 7,  $\text{אֶהְיֶה}$  Ezek. 14 : 3,  $\text{אֶהְיֶה}$  Ex. 14 : 4, 17.

PLUR. fem. Tsere rarely remains in the second syllable  $\text{הִנְחֵן}$  Ruth 1 : 13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants,  $\text{הִנְחֵן}$  Jer. 21 : 2, so with a pause accent,  $\text{הִנְחֵן}$  Isa. 13 : 16 K'ri, Zech. 14 : 2 K'ri,  $\text{הִנְחֵן}$  Isa. 28 : 3; the first, as the original form, is, however, placed in the paradigm.

*d. IMPERATIVE.* Ewald regards נִקְבְּצֵה Isa. 43:9, Joel 4:11, נִלְוֵה Jer. 50:5, as imperatives without the usual ה prosthetic; but this assumption is needless, for they can readily be explained as preterites.

*e. PARTICIPLE.* In 1 Sam. 15:9 נִקְבְּצָה *contemptible*, is in form a Niphal participle from the noun מִקְבָּצָה *contempt*.

## PIEL.

§ 92. *a.* The intensive species is usually formed by doubling the second radical; in נִקְלַל Ezek. 28:23, and the passive form נִקְלַל the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In נִתְחַוְּהוּ Ps. 88:17 both radicals are doubled; the entire second syllable is repeated in סִתְחַוְּהוּ Ps. 38:11, חִתְמְמוּ Lam. 2:11, 1:20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. *b* (3), and in אֶתְחַוְּהוּ Hos. 4:18, provided this is to be read as one word, § 43. *b*; if, according to the division in the Masoretic text, חַוְּהוּ is a separate word, it is the imperative of חָוַה *to give*, though this is always elsewhere pointed חָוֵה. In נִתְחַוְּהוּ Ps. 45:3, the first syllable is repeated, the *ō* under the first letter indicating it to be a passive form.

*b.* Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* יוֹדְעָהוּ 1 Sam. 21:3, טָהַר Isa. 40:24, זָרַח Ps. 77:18, שׁוֹיֵחַהוּ Isa. 10:13 *fut.* חָסַד Hos. 13:3. *inf. abs.* הִלְכוּ and הִלְכוּ Isa. 59:13. *inf. const.* בּוֹשְׁטָם Am. 5:11, *part.* מְשַׁפְּטֵי Job 9:15, מְלוֹשְׁנֵי Ps. 101:5 K'thibh. These are called Poel forms by many grammarians, and those in the preceding paragraph Piel, Pulal, Pealal, etc. They are in reality, however, only modified forms of the Piel, whose signification they share.

*c. PRETERITE SING. 3 masc.* The original Pattahh of the first syllable § 82. 5. *b* (3) is preserved in נִשְׁנִי Gen. 41:51. The second syllable has Seghol in הִקְרַח (in pause הִקְרַח), בִּקְשָׁה, בִּקְשָׁה (twice בִּקְשָׁה), Pattahh in אִבְרָהָם, גִּדְלָה (in pause), חִזְקָה, בִּשְׁלָה, קִרְבָּה, בִּשְׁלָה (in pause: שִׁלְמוּ Isa. 19:21), and before Makkeph in לִמְרָה, מִלְטָה (in pause); *a* appears likewise in the pausal form קִבְּצָה Mic. 1:7. The Tseré is always retained in the infinitive construct and future, and with the exception of פָּצַח Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, קִבְּצָה Deut. 30:3, קִרְבָּה Ex. 13:2, קִשְׁטָה Deut. 7:10.

*d. INFINITIVE.* The primitive form of the infinitive absolute is of rare occurrence, e. g. רָחַח Ps. 118:18, קָנַח 1 Kin. 19:10, רָפַח Ex. 21:19, בָּרַח Josh. 24:10. Most commonly it has Tseré in the second syllable like the infinitive construct, אֶבְרָח Jer. 12:17, לִמְרָח Jer. 32:33, מִלְטָח Jer. 39:18, קִבְּחָח Mic. 2:12, שִׁלְחָח Ex. 21:36; and in one instance it has Hhirik in the first syllable like the preterite נִצָּח 2 Sam. 12:14. There is no need of assuming a similar form for the infinitive construct in חִלְצָח Lev. 14:43, which can readily be explained as a preterite. Tseré of the construct is shortened to Seghol before Makkeph, חִקְרָח Isa. 59:13, or on the recession of the



accent, צָהָק Gen. 39:14, 17, and in one instance besides, לָחַם Judg. 5:8. There are a few examples of the construct infinitive with a feminine termination, רָחֵם Lev. 26:18, וּמָרָה Ps. 147:1, שִׁפְּכָה Isa. 6:13, צִדְקָתָהּ Ezek. 16:52.

*e. FUTURE SING. 1 com.* א is commonly prefixed with Hhateph-Patahh; it has, however, the diphthongal Hhateph-Seghol in מָרָה Lev. 26:33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding ו, in וְאַסְּרֶהָ Zech. 7:14 for וְאַסְּרֶהָ, § 60. 3. *c*.

*PLUR. 2 and 3 fem.* Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, הִרְשִׁיעָהּ Isa. 13:18, but הִרְשִׁיעָהּ Job 27:4, and in pause Prov. 24:2.

#### PUAL.

§ 93. *a.* Of the vowels proper to the first syllable of the passive, § 82. 5. *b* (3). Pual ordinarily has *ā*, which is preferred before a doubled consonant שָׁלַח, § 61. 5, and Hophal *ō* before concurrent consonants הִקְדָּשׁ. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, כָּרַח Ezek. 16:4, שָׁדְדָה Nah. 3:7, כָּבַד Ps. 72:20, כָּסֹה Ps. 80:11, Prov. 24:31, רָחַבְדָּהּ Ps. 94:20, כָּאָדָם *passim*. This seems to furnish the best explanation of the disputed words הִרְצָהּ or הִרְצָהּ Ps. 62:4, מָלְשָׁהּ Ps. 101:5 K'ri, הִתְקַדְּדָהּ Job 20:26. Gesenius regards these as Piel forms with (.) lengthened to (.) on the omission of Daghesh forte, § 59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ō* not *ā*. Others think that הִתְקַדְּדָהּ is the Kal future for הִתְקַדְּדָהּ, the vowel being attracted to the guttural from the previous letter, § 60. 3. *c*. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62:4 the reading of Ben Naphtali הִרְצָהּ is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and has an active sense: (how long) *will ye slay or murder?* See Alexander and Delitzsch, *in loc*.

*b.* The vowel *ā* of the first syllable is occasionally written with Vav, וּזָהָה Ezek. 16:34, הוּלָלָהּ Ps. 78:63, יוּלָדָהּ Judg. 18:29, 13:8, Job 5:7, בָּאוּהָהּ Ezek. 27:19, but mostly without it.

*c. PRETERITE SING. 3 masc.* An instance of paragogic ה, appended to the preterite is found in הִלָּחָהּ Ezek. 31:15.

*d. INFINITIVE.* The absolute form occurs in לָחֵם Gen. 40:15; there is no example of the construct.

*e. PARTICIPLE.* As מְרַחֵם, מְרַחֵם, מְרַחֵם; in a few instances the initial מ is omitted, לָחֵם 2 Kin. 2:10 for מְרַחֵם, מְרַחֵם (with Daghesh-forte euphonic) Ezek. 21:15, 16, מְרַחֵם Eccles. 9:12 for מְרַחֵם, § 59. *a*. Some of the forms in which this has been alleged may however be better explained as preterites.



## HIPHIL.

§94. *a. PRETERITE.* The first vowel is usually Hhirik but occasionally Seghol, e. g. הִכְלִמְנוּ 1 Sam. 25:7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, אֶנְגַּחְתִּי Isa. 63:3; in Isa. 19:6 הִצְיִיחֵהוּ is not a double Hiphil with both א and ה prefixed, but is a denominative from הִצִּיחַ, a derivative of הִצִּיחַ, which does not indeed occur in its simple form but is justified by the analogy of אֶבְיָב from בָּיַב. ה takes the place of ה in תִּקְלַחְתִּי Hos. 11:3; so likewise the future תִּתְחַלֵּה Jer. 12:5, and participle מִתְחַלֵּה Jer. 22:15, though the corresponding preterite is תִּחַלֵּה Neh. 3:20.

*SING. 3 masc.* The *z* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִגְדִּיל 1 Sam. 12:24, but in every other place הִגְדִּיל. So in the participle מִכְלִים Job 11:3 but מְכַלִּים Judg. 18:7.

*b. INFINITIVE. Absolute.* The Tsere of the second syllable which before Makkeph is shortened to Seghol הִכְרַח Prov. 24:23, 28:21, is mostly written without י, thus הִכְרַח, הִכְרַח, הִכְרַח, הִכְרַח, הִכְרַח, though sometimes with it הִכְרַח Am. 9:8 but הִכְרַח Isa. 14:23, הִכְרַח and הִכְרַח, twice הִכְרַח, nine times הִכְרַח, הִכְרַח, הִכְרַח. Hhirik in this syllable is rare and exceptional, הִכְרַח Ezek. 21:31, הִכְרַח Josh. 7:7. א is prefixed instead of ה in אֶכְרַח Jer. 25:3 and אֶכְרַח Gen. 41:43, provided the latter is a Hebrew and not a Coptic word.

*Construct.* The second vowel is commonly Hhirik written with י, הִכְרַח, הִכְרַח rarely and as an exception without י, הִכְרַח Isa. 23:11, or with Tsere הִכְרַח Deut. 32:8, הִכְרַח Deut. 26:12, Neh. 10:39, הִכְרַח Dan. 11:35. In a few instances the first vowel is Hhirik as in the preterite הִכְרַח Deut. 7:24, 28:48, Josh. 11:14, 1 Kin. 15:29, הִכְרַח Jer. 50:34, הִכְרַח Jer. 51:33, הִכְרַח Lev. 14:43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as לְהִכְרַח Am. 8:4 but לְהִכְרַח Ps. 8:3, לְהִכְרַח once but לְהִכְרַח fifteen times.

*c. FUTURE PLUR.* In a very few instances Hhirik is rejected upon the addition of the masculine plural termination יִכְרַח 1 Sam. 14:22, 31:2, יִכְרַח Jer. 9:2. There is no example of this without the presence of Vav conversive unless it be תִּכְרַח Job 19:3, which may be regarded as Kal.

*d. IMPERATIVE SING. masc.* The second syllable usually has Tsere without Yodh הִכְרַח, הִכְרַח, and before Makkeph, Seghol הִכְרַח Job 22:21, הִכְרַח 1 Sam. 23:11, הִכְרַח Isa. 64:8. There are a very few examples with Hhirik in pause, הִכְרַח Ps. 94:1, to which some would add הִכְרַח Isa. 43:8, but see Alexander, הִכְרַח Prov. 19:25, הִכְרַח Jer. 17:18.

*e. PARTICIPLE.* In מִכְרַח Ps. 135:7, Tsere is taken in place of Hhirik upon the recession of the accent; מִכְרַח Isa. 53:3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in

the later books, rejected in the plural, מְהַלְכִים Zech. 3:7 for מְהַלְכִים, מְהַלְכִים Jer. 29:8, מְהַלְכִים 2 Chron. 28:23, מְהַלְכִים 1 Chron. 15:24 K'ri, 2 Chron. 7:6 K'ri. Comp. Chald. מְהַלְכִי Dan. 3:25.

HOPHAL.

§ 95. *a.* The first vowel, though mostly Kamets Hhatuph הֶהֱלַךְ, הֶהֱלַכְהוּ, is occasionally Kibbuts, both vowels even appearing in the same verb, הֶהֱלַכְהוּ Ezek. 32:32, הֶהֱלַכְהוּ ver. 19, מִשְׁכָּב 2 Kin. 4:32; הֶהֱלַכְהוּ Dan. 8:11, הֶהֱלַכְהוּ Isa. 14:19, הֶהֱלַכְהוּ Ezek. 16:5, מִשְׁכָּב 2 Sam. 20:21; מִשְׁכָּב Lev. 6:15, מִשְׁכָּב Mal. 1:11, הֶהֱלַכְהוּ, מִשְׁכָּב, מִשְׁכָּב, מִשְׁכָּב, מִשְׁכָּב Ezek. 29:18.

*b.* PRETERITE. In הֶהֱלַכְהוּ *am I obliged to leave?* Judg. 9:9, 11, 13, the characteristic הֶ is rejected after ה interrogative.

*c.* INFINITIVE. The absolute has Tsere in the second syllable, הֶהֱלַכְהוּ Ezek. 16:4, הֶהֱלַכְהוּ Josh. 9:24. The construct has Pattahh, הֶהֱלַכְהוּ Ezr. 3:11.

*d.* IMPERATIVE. This mood occurs twice, הֶהֱלַכְהוּ Ezek. 32:19, הֶהֱלַכְהוּ Jer. 49:8.

*e.* PARTICIPLE. In מְהַלְכִים Ezek. 46:22 ה remains after the preformative מ.

HITHPAEL.

§ 96. *a.* PRETERITE. In two instances הֶ is prefixed instead of הֶ, viz., הֶהֱלַכְהוּ 2 Chron. 20:35, הֶהֱלַכְהוּ Ps. 76:6. In the verb הֶהֱלַכְהוּ Daghes-forte is omitted in the second radical and the previous vowel lengthened, § 59. *a.* הֶהֱלַכְהוּ, הֶהֱלַכְהוּ Judg. 20:15, 17, הֶהֱלַכְהוּ Judg. 21:9, in addition to which the vowel of the prefixed syllable is *ō* in הֶהֱלַכְהוּ Num. 1:47, 2:33, 26:62, 1 Kin. 20:27. In three verbs upon the assimilation of ה to the first radical, the prefix takes *ū*, § 61. 5, הֶהֱלַכְהוּ (the accentuation is unusual) Isa. 34:6, הֶהֱלַכְהוּ Deut. 24:4 (but in the future always הֶהֱלַכְהוּ Lev. 21:1 and repeatedly elsewhere), הֶהֱלַכְהוּ (*inf. const.*) Lev. 13:55, 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in הֶהֱלַכְהוּ and הֶהֱלַכְהוּ, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b.* (3). In הֶהֱלַכְהוּ Jer. 25:16, הֶהֱלַכְהוּ Jer. 46:8 (elsewhere הֶהֱלַכְהוּ), and הֶהֱלַכְהוּ Isa. 52:5, *ō* prolonged from *ū*, on account of the absence of Daghes-forte, is for a like reason given to the first radical.

*b.* The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, הֶהֱלַכְהוּ, הֶהֱלַכְהוּ, הֶהֱלַכְהוּ, הֶהֱלַכְהוּ, הֶהֱלַכְהוּ, which before Makkeph is shortened to Seghol, הֶהֱלַכְהוּ Isa. 30:29, הֶהֱלַכְהוּ Gen. 6:9, הֶהֱלַכְהוּ Job 6:16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הֶהֱלַכְהוּ *pret.*, הֶהֱלַכְהוּ *pret.* and *imper.* (but *inf. const.* and *part.*



*thou mayest understand* or *understand thou*, Dan. 9:25, *אַל־תִּשְׁלֹט־אֵלַי* *may it not* or *let it not rule*, Ps. 119:133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The only instances of the abbreviated future occurring in the first person are *אֶחָדֶיךָ* Isa. 42:6 and *נִרְאָה* Isa. 41:23 K'thibh, where the K'ri has *נִרְאָה*.

b. The paragogic and apocopated futures may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final *י*. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in *לֵא* verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended *ה* may perhaps be identical with a like termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic *ה* is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, *שְׁמַע* *hear* (thou), *שְׁמַעֲהָ* *oh, hear!* or *pray, hear!* *הִשְׁמַע* *listen*, *הִשְׁמַעֲהָ* *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 86. b. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where *י* remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was *Hiho-*

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, עִזָּבָה, Jer. 49:11; זָכַר, זָכְרָה 2 Chron. 6:42, שָׁכַב, שָׁכְבָה Gen. 39:7. 12.

*a.* In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צָרוּפָה K'thibh, צָרָפָה K'ri Ps. 26:2. מְלוּכָה K'thibh, מְלֻכָה K'ri Judg. 9:8; וּשְׁקִינָה K'thibh, וּשְׁקִינָה K'ri Ezr. 8:25; אֲשִׁקֹּנָה K'thibh, אֲשִׁקֹּנָה K'ri Isa. 18:4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a*, which is likewise attested by the occasional appearance of Hhateph Kamets, אֲשִׁקֹּה 1 Kin. 19:20, נֶאֱשָׁרָה Dan. 8:13 (in some copies) or Hhateph Pattalīh נֶאֱשָׁרָה Ezr. 8:26, Jer. 32:9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a* (1). Occasionally Kamets-Hhatuph is found in the paragoge imperative when the vowel of the ordinary imperative is Pattalīh; thus, קָרַב Lev. 9:7, קָרְבָה Ps. 69:19. and on the contrary, מָרְדָה Gen. 25:31, *ful.* מָרְדָה Ex. 21:7, מָרְדָה (with Daghes separative) Ps. 141:3.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, however, suffers apocopation of the final ה of the feminine plural, שָׁמְעָה Gen. 4:23 for שָׁמְעָה, § 61. 2, קָרָאָה Ex. 2:20 for קָרָאָה, § 60. 3. *c*, and in Lamedh He verbs of final ה of the masculine singular, הִקָה 2 Kin. 6:18 for הִקָה Ezek. 6:11, גָל Ps. 119:18 for גָלָה; הִרָה Deut. 9:14 for הִרָה Judg. 11:37, but without any evident change of meaning.

### VAV CONVERSIVE.

§ 99. 1. The primary tenses are supplemented by two others, formed in a peculiar manner by what is called Vav Conversive (וְהִפְרֵדָה). This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all



posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Conversive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the stand-point is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Conversive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Conversive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says* or *will say*, his speaking being future to the state of things previously described. This fixes a new stand-point from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Conversive, ver. 4, וַיֵּרָא *and he saw*; and so on, וַיִּבְרָא *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix would be more precisely expressed perhaps by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, it is here retained. There have been various con-

jectures respecting its origin. In the judgment of some וְ is an abbreviation of the verb הָוָה *was*, hence וַיֹּאמֶר *he was or it was* (so that) *he will say* i. e. *he was about to say or was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but וְ evidently has the sense of the conjunction *and*, וַיֹּאמֶר does not mean *he said*, but *and he said*. Others regard it as an abbreviation of וְהָוָה *and he was*; Ewald of וְאָז *and then*. Rödiger thinks that the vowel has no inherent significance, but is attached to the conjunction on account of the emphasis of its peculiar use. Perhaps the best suggestion is that of Schultens, *Instil.* p. 424, that וַיֹּאמֶר may be for וְהָוָה, by § 53. 3; וְ prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case is to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix is upon this hypothesis analogous both in its origin and its effects to the augment ε in Greek, or a in Sanskrit, by which a preterite is formed from a present or a future, τῦπτω, ἔτυπτον; τύψω, ἔτυψα, and which is traced by Bopp to a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes וְ for וַ conversive might seem to lend confirmation to this theory of its derivation. But as וְ stands with equal frequency for וַ copulative, and וַ for the article וְ, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

2. This employment of Vav Conversive to alter the meaning of the tenses by transporting the mind of the hearer or reader to an ideal present in the past or future is one of the most remarkable idioms of the Hebrew language, and one which may appear to be extremely arbitrary, as it certainly is in some of its applications, at least, quite difficult of conception and foreign to our habits of thought. It nevertheless imparts a beauty and a vividness to Hebrew description which are altogether peculiar and which are incapable of being adequately transferred to any other language. The narrator lives in the midst of that which he records, and watches its progress step by step telling what he sees. This peculiarity of the Hebrew tenses may perhaps be illustrated by an analogous though far more restricted usage in English, by which certain tenses may be transferred to another sphere than that which they describe if measured from the time of narration, without any confusion or liability to mistake resulting from it. Thus, the present may be used of past

events, as, Then the devil *taketh* him up into an exceeding high mountain and *sheweth* him, etc. Or the present and the perfect may be used of what is still future, as, When thou *art converted* strengthen thy brethren; When he *is come* he will reprove the world of sin.

3. Vav Conversive, it has already been stated, is prefixed to the future with Pattahh and Daghesht-forte in the following letter, וַיָּבֹרֶךְ, וַיַּמְלִיכֵהוּ, וַיִּקְבָּץ. If the first letter of the future be Yodh with Sh'va, Daghesht is commonly omitted, § 25, but rarely if it be וַיִּ, and never if it be וַיִּ, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּבְרָךְ, וַיִּמְלִיכֵהוּ but וַיִּבְרָךְ, וַיִּמְלִיכֵהוּ. Before א of the first person singular, which cannot receive Daghesht, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַיִּבְרָכָהּ, וַיִּמְלִיכֶהָ. In the Hiphil וַיִּ is, with few exceptions, e. g. וַיִּהְיֶה Ps. 105 : 28, compressed to (..) as in the apocopated future, וַיִּקְשָׁב, וַיִּתְקַל, and before Makkeph it is shortened to (..) וַיִּבְרַךְ. In the first person singular, however, וַיִּ remains in the Hiphil, and a paragoric ה is not infrequently appended in all the species, e. g. וַיִּשְׁלַח, וַיִּשְׁלַח or וַיִּשְׁלַח; וַיִּגְדֹּל or וַיִּגְדֹּל; וַיִּשְׁמַר, וַיִּשְׁמַר; וַיִּמְלִיכֵהוּ, וַיִּמְלִיכֵהוּ or וַיִּמְלִיכֵהוּ; paragoric ה also occurs though more rarely in the first pers. plur. וַיִּהְיֶה Gen. 41 : 11, וַיִּבְרָכָהּ, וַיִּבְרָכָהּ Ezr. 8 : 23, וַיִּבְרָכָהּ ver. 31.

a. The tendency to abbreviation produced by Vav Conversive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from ל"ה verbs as in the apocopated future וַיִּבְרָכָהּ, וַיִּבְרָכָהּ, וַיִּבְרָכָהּ; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַיִּבְרָכָהּ, וַיִּבְרָכָהּ, וַיִּבְרָכָהּ. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּבְרָכָהּ, וַיִּבְרָכָהּ, but not in וַיִּבְרָכָהּ; so in וַיִּבְרָכָהּ Hab. 3 : 6, and the Hithpacl וַיִּבְרָכָהּ Dan. 2 : 1. It occurs also in the Niphal of a few verbs, which form the exception, however, not the rule, וַיִּבְרָכָהּ, וַיִּבְרָכָהּ, וַיִּבְרָכָהּ but וַיִּבְרָכָהּ, וַיִּבְרָכָהּ, וַיִּבְרָכָהּ, etc. The first person singular is mostly exempted from shortening or change of accent, וַיִּבְרָכָהּ, וַיִּבְרָכָהּ,

וְאַתָּם or וְאַתֶּם, though it sometimes suffers apocopation in ל"ה verbs וְאַתָּה, וְאַתֶּם. The prolonged plural ending וְ is very rarely used after Vav Conversive; it does, however, occur, e. g. וַתִּתְּנוּ Deut. 1:22, וַתִּתְּנוּ Deut. 4:11, וַתִּתְּנוּ Judg. 11:18.

b. In a very few instances Vav Conversive takes Pattahh before א, its vowel being conformed to the compound Sh'va, which follows, e. g. וַאֲנִי Judg. 6:9, וַאֲמַתְהוּ 2 Sam. 1:10, וַאֲבִיךָ Ezek. 16:10 but וַאֲבִיךָ ver. 8, וַאֲבִיךָ Job 30:26, וַאֲבִיךָ Ps. 73:16.

§ 100. 1. Vav Conversive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction *and*, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Conversive. Thus, in Samuel's recital, 1 Sam. 10:1-8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, בְּלֵכְתָּהּ *upon thy departing*, and then proceeds with preterites with Vav prefixed, וּמָצָאתָ *thou shalt find*, וְאָמְרוּ *and they shall say*, ver. 3, וְחָלַפְתָּ *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Conversive. Thus the Lord directed Elijah, 1 Kin. 17:3 לֵךְ (imper.) *go*, וּפְלִיטָה (pret.) *and turn*, וְנִסְתַּתְּהָ (pret.) *and hide*, וְהָיָה (pret.) *and it shall be*.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, וְכָלְתָּ, וְרָבְלְתָּ.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, הָלַכְתָּ *thou hast gone*, וְהָלַכְתָּ *and thou shalt go*, וְהָלַכְתִּי *and I will go*, so וְהִשָּׁבְתִּי, וְהִתְהַלַּכְתִּי, though וְהִצַּחְתִּי Zeph. 1:17, except in ל"ה and ל"ה verbs, where the accent usually re-



mains in its original position although the usage is not uniform,  $\text{וַיִּשְׁתַּחֲוֶה}$  1 Sam. Lev. 26:9,  $\text{וַיִּשְׁתַּחֲוֶה}$  1 Kin. 18:12,  $\text{וַיִּשְׁתַּחֲוֶה}$  1 Chron. 4:10,  $\text{וַיִּשְׁתַּחֲוֶה}$  1 Sam. 15:30,  $\text{וַיִּשְׁתַּחֲוֶה}$  Isa. 8:17 but  $\text{וַיִּשְׁתַּחֲוֶה}$  Lev. 24:5,  $\text{וַיִּשְׁתַּחֲוֶה}$  Gen. 6:18,  $\text{וַיִּשְׁתַּחֲוֶה}$  Lev. 26:9,  $\text{וַיִּשְׁתַּחֲוֶה}$  Ex. 26:33. In the first person plural of all verbs the accent generally remains upon the penult,  $\text{וַיִּשְׁתַּחֲוֶה}$  Ex. 8:23,  $\text{וַיִּשְׁתַּחֲוֶה}$  Gen. 34:17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs,  $\text{וַיִּשְׁתַּחֲוֶה}$  Ex. 26:33,  $\text{וַיִּשְׁתַּחֲוֶה}$  Lev. 15:20,  $\text{וַיִּשְׁתַּחֲוֶה}$  Isa. 11:2,  $\text{וַיִּשְׁתַּחֲוֶה}$  Hab. 1:8 but  $\text{וַיִּשְׁתַּחֲוֶה}$  Ezek. 43:24,  $\text{וַיִּשְׁתַּחֲוֶה}$  Hab. 1:8.

## VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes:

### *Preterite.*

SING. 3 *fem.* The old ending  $\text{וַיִּשְׁתַּחֲוֶה}$ , § 85. *a* (1), takes the place of  $\text{וַיִּשְׁתַּחֲוֶה}$ .

2 *masc.*  $\text{וַיִּשְׁתַּחֲוֶה}$  sometimes shortens its final vowel before the suffix  $\text{וַיִּשְׁתַּחֲוֶה}$  of the first person.

2 *fem.* The old ending  $\text{וַיִּשְׁתַּחֲוֶה}$ , § 86. *a*, instead of  $\text{וַיִּשְׁתַּחֲוֶה}$ .

PLUR. 2 *masc.*  $\text{וַיִּשְׁתַּחֲוֶה}$  from the old pronominal ending  $\text{וַיִּשְׁתַּחֲוֶה}$ , § 71. *b* (2), takes the place of  $\text{וַיִּשְׁתַּחֲוֶה}$ . The feminine of this person does not occur with suffixes.

### *Future.*

PLUR. 2 and 3 *fem.* The distinctive feminine termination is dropped, and that of the masculine assumed,  $\text{וַיִּשְׁתַּחֲוֶה}$  for  $\text{וַיִּשְׁתַּחֲוֶה}$ .



*a.* In several of these cases it would be more correct to say that it is the uncompounded state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. כָּם, כָּן, and the second masc. sing. הֵ, a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes הִי, הָ, there is frequently an elision of הִ, requiring Daghdesh-forte conservative in the verbal ending הִ to preserve the quantity of the previous short vowel, קָטְלָתִּי for קָטְלָתִּי הִי, קָטְלָתָּהּ for קָטְלָתָּהּ הָ, see § 57. 3. *b.*

When the third masc. sing. suffix הִי is preceded by (.), the הִ may be elided and the vowels coalesce into וִ, קָטְלָוּ for קָטְלָהּ; when it is preceded by יִ, Shurek may be hardened to its corresponding semi-vowel וִ, קָטְלָוּ for קָטְלָהּ יִ § 62. 1.

When the third fem. suffix הָ is preceded by (.), final Kamets is omitted to prevent the recurrence of the same sound, קָטְלָהּ for קָטְלָהּ.

When הִ, הָ of the third pers. singular are preceded by (.), the vowel of union for the future, a נ, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (.) being at the same time shortened to (.) ; הִ is then commonly elided and a euphonic Daghdesh-forte inserted in the Nun, יִקְטְלֶנּוּ for יִקְטְלֶהּ. The same shortening of the (.) and insertion of Daghdesh may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כ, נ, may be relics of old forms of the verb still represented in the Arabic, where the Preterite ends in *a*, and one mode of the future has an appended Nun. Daghesht-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, נִקְטְלָהּ for נִקְטְלָהּ; or it may be Daghesht-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesht, § 54. 3, instead of the Daghesht having arisen from the assimilation of Nun, so that נִקְטְלָהּ may be for נִקְטְלָהּ instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, § 20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, בְּכָחֹב but בְּכָחֹב, § 22. a. Hence, too, a liability to contraction in one case which does not exist in the other, בְּכָחֹב but בְּכָחֹב, בְּכָחֹב but בְּכָחֹב.

### 3. Changes in the body of the verb :

Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, וְקָטְלוּ, וְקָטְלוּ, וְקָטְלוּ, וְקָטְלוּ; but י. of the Hiphil species is almost always preserved, וְקָטְלוּ, וְקָטְלוּ.

In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטַלְהוּ, קָטַלְתִּי but קָטַלְתָּ, קָטַלְתְּ. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

*a.* Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending קָ, יָ, וָ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before קָ and יָ, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before וָ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, נָהַךְ, נָהַכְתָּ, נָהַכְתִּי, נָהַכְתָּם, נָהַכְתִּים, נָהַכְתֶּם, נָהַכְתִּם but נָהַכְתָּ, נָהַכְתְּ, נָהַכְתִּי, נָהַכְתֶּם.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נַפְשׁ *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

*a.* There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, עָשִׂיתִּי לִי *I have made for me*, Ezek. 29 : 3.

2. Nenter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, יָצַמְתִּי יָי *ye fasted for me* Zech. 7 : 5, תִּשְׁכַּחַתְּ בִּי *thou shalt be forgotten by me*. Isa. 44 : 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, e. g. *קָטַלְתִּי* *my killing*, i. e. that which I perform, *קָטַלְתִּי* *killing me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֶהְנִי* *seeing me* Isa. 47 : 10, *שֹׂנְאִי* *hating me*, lit. *my haters*, Ps. 35 : 19.

a. The infinitive with a verbal suffix represents the subject in *בָּשׁוּבִי* *at my returning*, Ezek. 47 : 7.

§ 103. The paradigm upon the next page exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation, and are therefore not included in this table.

# PARADIGM OF THE PERFECT

## SINGULAR.

1 *com.*      2 *masc.*      2 *fem.*      3 *masc.*      3 *fem.*

### KAL PRETERITE.

SING. 3 <i>masc.</i>	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
				קָטַלְתָּ	
3 <i>fem.</i>	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
				קָטַלְתְּ	
2 <i>masc.</i>	קָטַלְתָּ	——	——	קָטַלְתָּ	קָטַלְתָּ
	קָטַלְתָּ			קָטַלְתָּ	
2 <i>fem.</i>	קָטַלְתְּ	——	——	קָטַלְתְּ	קָטַלְתְּ
				קָטַלְתְּ	
1 <i>com.</i>	——	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
PLUR. 3 <i>com.</i>	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 <i>masc.</i>	קָטַלְתֶּם	——	——	קָטַלְתֶּם	קָטַלְתֶּם
1 <i>com.</i>	——	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

INFINITIVE.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	קָטַלְתָּ				

### FUTURE.

SING. 3 <i>masc.</i>	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ
	יִקְטַלְתָּ	יִקְטַלְתָּ		יִקְטַלְתָּ	יִקְטַלְתָּ
PLUR. 3 <i>masc.</i>	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם

### IMPERATIVE.

SING. 2 <i>masc.</i>	קָטַלְתָּ	——	——	קָטַלְתָּ	קָטַלְתָּ
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### PIEL PRETERITE.

SING. 3 <i>masc.</i>	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
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### HIFIL PRETERITE.

SING. 3 <i>masc.</i>	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
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VERBS WITH SUFFIXES.

[illegible]

## REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

## PRETERITE.

§ 104. *a.* There are two examples of (...) as the union vowel of the preterite, רָפַרְנִי Isa. 8:11, אֶזְכְּרֶנּוּ Judg. 4:20. Daghesh-forte euphonic is sometimes inserted in the suffix of the first pers. sing., רָפַרְנִי Ps. 118:18, רָפַרְנִי Gen. 30:6.

*b.* The suffix of the second masc. sing. is occasionally יָ, in pause פָּאֲרָה; Isa. 55:5, so with the infinitive, הַשְׁמִיכָה Deut. 28:24, 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4:6 אֲמַאסֶּךָ, § 11. 1. *a.*, where the K'ri has אֲמַאסֶּךָ. With לָא and לָה verbs this form of the suffix is of frequent occurrence, יָנָה Isa. 30:19, Jer. 23:37, הִפְרָאָה Ezek. 28:15. In a few instances the final *a* is represented by the vowel letter ה, and the suffix is written כָּה, הִנְצַרְכָּה 1 Kin. 18:44, תִּנְצַרְכָּה Prov. 2:11, רִבְרָוּכָה Ps. 145:10, גִּנְנוּכָה Jer. 7:27.

*c.* The suffix of the second fem. sing. is commonly יָ, קָרָאָה Isa. 54:6, פָּאֲרָה Isa. 60:9, except after the third fem. sing. of the verb, when it is יָ, אֶהְדָּקָה Ruth 4:15, יָנוּדְכָה Isa. 47:10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲתִי, אֶזְכְּרֶכִּי Ps. 137:6, תִּמְשַׁכְּכִי Ps. 103:4.

*d.* The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in פָּרְטָה Ex. 32:25, קָבָה Num. 28:8, and in some copies אָכְלָה 1 Sam. 1:9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

*e.* In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, שָׁמְרָה (with the accent on the penult because followed by an accented syllable) Am. 1:11, so with the infinitive, הוֹסִסְרָה Ex. 9:18, תִּנְצַרְכָּה Jer. 44:19, and the future, וַתִּהְיֶינָה Ex. 2:3.

*f.* The suffix of the third masc. plur. receives a paragogic ו once in prose, פָּרַשְׁתֶּמוּ Ex. 23:31, and repeatedly in poetry, הוֹרִישְׁתֶּמוּ Ex. 15:9; once ו is appended, רִבְסְתֶּמוּ Ex. 15:5; הֵם is used but once as a verbal suffix, אֶפְצִיָּהֶם Deut. 32:26.

*g.* The suffix of the third fem. plur. ךְּ is seldom used, רָבְדְּתֶיךָ Isa. 48:7, רָחַקְתֶּיךָ Hab. 2:17; more frequently the masculine ם is substituted for it, סִתְּמוּם Gen. 26:15, 18, וַיִּהְיוּ שְׂמוֹתָם Ex. 2:17, וַיִּבְרָאוּם 1 Sam. 6:10, so Num. 17:3, 4, Josh. 4:8, 2 Kin. 18:13, Hos. 2:14, Prov. 6:21; הֵן is never used with verbs. When attached to infinitives a paragogic ה is sometimes added to ךְּ, בּוֹאֲנָה Ruth 1:19, לִדְחָנָה Job 39:2.

*h.* Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, אָהַבְתָּ Deut. 7:13, לִבְשָׁם Lev. 16:4, שָׁנְאוֹהָ Deut. 24:3, רָאִיָּהוּ Job 37:24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is רָכַלְתִּי Ps. 13:5 from רָכַלְתִּי,

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tseré of the Piel species is mostly shortened to Seghol before ה, כ, פ, ד, Deut. 30:3, רָכַבְתָּ ver. 4, but occasionally to Hhirik, אֶמְצָאָה (the Methegh in most editions is explained by § 45. 2) Job 16:5, אֶרְוֶמֶךָ Isa. 25:1, אֶמְשֹׁךְ Ex. 31:13, אֶפְרָשֶׁם Isa. 1:15. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, אֶרְשָׁנִי 1 Sam. 17:25, Ps. 65:10; in רָבִידְךָ Deut. 32:7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, אֶמְלֶכְתָּה Prov. 31:12, אֶמְלֶכְתָּה Ezek. 15:5, so in pause אֶמְלֶכְתָּה 1 Sam. 18:28, אֶמְלֶכְתָּה Gen. 37:20, אֶמְלֶכְתָּה Isa. 59:16, and sometimes contracted by the exclusion of ה, אֶמְלֶכְתָּה 1 Sam. 1:24, אֶמְלֶכְתָּה Ruth 4:15, אֶמְלֶכְתָּה Job 21:18. The third fem. suffix is always contracted, אֶמְלֶכְתָּה Jer. 49:24, אֶמְלֶכְתָּה Isa. 34:17, אֶמְלֶכְתָּה 1 Sam. 1:6. The suffix of the third masc. plural is ׁ, not ׁ, with this person of the verb, the accent falling on the penult, אֶמְלֶכְתָּה Gen. 31:32, אֶמְלֶכְתָּה Ex. 18:8, אֶמְלֶכְתָּה Ps. 119:129, אֶמְלֶכְתָּה Isa. 47:14. In the intermediate syllable before ה the vowel is usually short in this person, אֶמְלֶכְתָּה Jer. 22:26, אֶמְלֶכְתָּה Ezek. 28:18, though it is sometimes long, אֶמְלֶכְתָּה Cant. 8:5, as it regularly is in pause אֶמְלֶכְתָּה *ibid.*; so before נִי and נִי of the first person, אֶמְלֶכְתָּה Ps. 69:10, אֶמְלֶכְתָּה Num. 20:14.

j. The second masc. sing. preterite usually takes Pattahh before נִי except in pause, אֶמְלֶכְתָּה Ps. 139:1, אֶמְלֶכְתָּה Job 7:14, אֶמְלֶכְתָּה Ps. 22:2. It takes the third masc. sing. suffix either in its full form, אֶמְלֶכְתָּה Ezek. 43:20, or contracted, אֶמְלֶכְתָּה 2 Kin. 5:6, אֶמְלֶכְתָּה Hab. 1:12, אֶמְלֶכְתָּה (accent thrown back by § 35. 1) Num. 23:27, אֶמְלֶכְתָּה Ps. 89:44.

k. The second fem. sing. preterite assumes (.), commonly without Yodh, § 11. 1. a, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1, or by the connection in which it is found, אֶמְלֶכְתָּה Jer. 15:10, אֶמְלֶכְתָּה Cant. 4:9, אֶמְלֶכְתָּה 1 Sam. 19:17, אֶמְלֶכְתָּה Ex. 2:10; once it takes (.), אֶמְלֶכְתָּה Josh. 2:18, and in a few instances the masculine form is adopted in its stead, אֶמְלֶכְתָּה Josh. 2:17, 20, Cant. 5:9, אֶמְלֶכְתָּה Jer. 2:27 K'ri, אֶמְלֶכְתָּה 2 Sam. 14:10.

l. The plural endings of the verb may be written fully ה or defectively (.), thus, in the third person, אֶמְלֶכְתָּה Ps. 18:6, אֶמְלֶכְתָּה Hos. 12:1; the second אֶמְלֶכְתָּה Zech. 7:5, אֶמְלֶכְתָּה Num. 20:5, 21:5; and the first אֶמְלֶכְתָּה 1 Chron. 13:3.

#### FUTURE.

§ 105. a. The union vowel *a* is sometimes attached to the future, thus אֶמְלֶכְתָּה Gen. 19:19, אֶמְלֶכְתָּה Gen. 29:32, אֶמְלֶכְתָּה Ex. 33:20, Num. 22:33, אֶמְלֶכְתָּה Isa. 56:3, אֶמְלֶכְתָּה Job 9:18, אֶמְלֶכְתָּה Isa. 63:16; ו (for ה), אֶמְלֶכְתָּה Hos. 8:3, אֶמְלֶכְתָּה Ps. 35:8, אֶמְלֶכְתָּה Eccles. 4:12, אֶמְלֶכְתָּה 1 Sam. 21:14, so in the K'thikh, אֶמְלֶכְתָּה 1 Sam. 18:1, אֶמְלֶכְתָּה, where the K'ri has אֶמְלֶכְתָּה (for ה), אֶמְלֶכְתָּה Gen. 37:33, אֶמְלֶכְתָּה 2 Chron. 20:7, אֶמְלֶכְתָּה Isa. 26:5; אֶמְלֶכְתָּה Ex. 29:30, אֶמְלֶכְתָּה Deut. 7:15, אֶמְלֶכְתָּה Num. 21:30, אֶמְלֶכְתָּה Ps.

74:8, אֶחָדָם Ps. 118:10; וְיָ, יוֹשֵׁעַן Ex. 2:17. In 1 Kin. 2:24 the K'ri has יוֹשֵׁעַתָיִי, while the K'thibh has the vowel letter י representing the ordinary *e*, יוֹשֵׁעַתָיִי.

*b.* The suffixes with Dagghesh inserted occur chiefly in pause; thus יָנִי, יוֹשֵׁעַתָיִי Jer. 50:44; יָנִי, יוֹשֵׁעַתָיִי Gen. 27:19; יוֹשֵׁעַתָיִי Job 7:14, 9:34; (1st plur.), יוֹשֵׁעַתָיִי Job 31:15; יוֹשֵׁעַתָיִי Isa. 43:5; יוֹשֵׁעַתָיִי Isa. 44:2; יוֹשֵׁעַתָיִי Ps. 30:13; יוֹשֵׁעַתָיִי (3 masc. sing.), יוֹשֵׁעַתָיִי Job 7:18; יוֹשֵׁעַתָיִי Job 41:2 K'ri, יוֹשֵׁעַתָיִי Hos. 12:5; יוֹשֵׁעַתָיִי Ps. 65:10, or without Dagghesh, יוֹשֵׁעַתָיִי Judg. 5:26, Obad. ver. 13; the unemphatic form of the suffix and that with Dagghesh occur in conjunction, יוֹשֵׁעַתָיִי יוֹשֵׁעַתָיִי Isa. 26:5. There are a very few examples, found only in poetry, of י inserted between the verb and the suffix without further change, יוֹשֵׁעַתָיִי Ps. 50:23; יוֹשֵׁעַתָיִי Jer. 22:24; יוֹשֵׁעַתָיִי Jer. 5:22; יוֹשֵׁעַתָיִי Ps. 72:15; יוֹשֵׁעַתָיִי Deut. 32:10; יוֹשֵׁעַתָיִי Ex. 15:2.

*c.* The plural ending יָיִךְ is in a few instances found before suffixes, chiefly in pause, יוֹשֵׁעַתָיִי, יוֹשֵׁעַתָיִי Prov. 1:28; יוֹשֵׁעַתָיִי Ps. 63:4; יוֹשֵׁעַתָיִי Ps. 91:12; יוֹשֵׁעַתָיִי Isa. 60:7, 10; יוֹשֵׁעַתָיִי Jer. 5:22; יוֹשֵׁעַתָיִי Jer. 2:24; twice it has the union vowel *a*, יוֹשֵׁעַתָיִי Job 19:2; יוֹשֵׁעַתָיִי Prov. 5:22.

*d.* When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, יוֹשֵׁעַתָיִי Hos. 10:10; יוֹשֵׁעַתָיִי Num. 35:20; יוֹשֵׁעַתָיִי Isa. 27:3; יוֹשֵׁעַתָיִי Isa. 62:2; יוֹשֵׁעַתָיִי Ezek. 35:6; יוֹשֵׁעַתָיִי Jer. 31:33; once the vowel remains, but is changed to Shurek, יוֹשֵׁעַתָיִי Prov. 14:3; *a*, on the other hand, is retained as a pretonic vowel, § 64. 2, יוֹשֵׁעַתָיִי Job 29:14; יוֹשֵׁעַתָיִי Ex. 29:30; יוֹשֵׁעַתָיִי Cant. 5:3; יוֹשֵׁעַתָיִי Gen. 19:19. Hholem is shortened before יָ, יָ, יָ, though the vowel letter י is occasionally written in the K'thibh, יוֹשֵׁעַתָיִי Jer. 1:5.

*e.* The following are examples of feminine plurals with suffixes: 2 *fem. plur.* יוֹשֵׁעַתָיִי Cant. 1:6, 3 *fem. plur.* יוֹשֵׁעַתָיִי Job 19:15; יוֹשֵׁעַתָיִי Jer. 2:19. The masculine form is sometimes substituted for the feminine, יוֹשֵׁעַתָיִי, יוֹשֵׁעַתָיִי Cant. 6:9.

#### INFINITIVE AND IMPERATIVE.

§ 106 *a. Kal Infinitive.* Before יָ, יָ, יָ, Hholem is shortened to Kamets Hhatuph, יוֹשֵׁעַתָיִי Gen. 2:17; יוֹשֵׁעַתָיִי (Methegh by § 45. 2) Obad. ver. 11, יוֹשֵׁעַתָיִי Gen. 3:5; יוֹשֵׁעַתָיִי Mal. 1:7. Pattahh remains in the single example, יוֹשֵׁעַתָיִי Isa. 30:18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, יוֹשֵׁעַתָיִי Deut. 29:11; יוֹשֵׁעַתָיִי 2 Kin. 22:19; יוֹשֵׁעַתָיִי Deut. 27:4, once Kibbutz, יוֹשֵׁעַתָיִי Lev. 23:22, sometimes Hhrik, יוֹשֵׁעַתָיִי Gen. 19:33, 35 but יוֹשֵׁעַתָיִי Ruth 3:4; יוֹשֵׁעַתָיִי Zech. 3:1; יוֹשֵׁעַתָיִי 2 Sam. 1:10; יוֹשֵׁעַתָיִי Neh. 8:5, and occasionally Pattahh, יוֹשֵׁעַתָיִי Ezek. 25:6. In the feminine form of the infinitive, as in nouns, the old feminine ending יָ is substituted for יָ, יוֹשֵׁעַתָיִי Isa. 30:19; יוֹשֵׁעַתָיִי Hos. 7:4. The Niphal infinitive retains its pretonic Kamets before suffixes, יוֹשֵׁעַתָיִי Ezek. 21:29.

*b. Kal Imperative.* The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, וְהָיָה, וְהָיָה Jer. 15: 15, but occasionally it takes Hhirik, וְהָיָה (with Daghesh-forte euphonic) Prov. 4: 13.

## IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz.:

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs:

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs:

1. Pe Yodh verbs, or those whose first radical is Yodh.



2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only ; the first division of the contracted verbs differ only in the consonants ; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

*a.* The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

*b.* The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

### PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz. :

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Dagshesh-forte.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz. :

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, רַעְמֹד for רַעְמֹד; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *i* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, רַעְמֹד, רַעְמֹד, רַעְמֹד. Seghol accompanying *s* of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbutz of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, עֲמֹד, עֲמֹד.

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in לִתֵּן, apocopated future of הִתֵּן, and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especially if it be preceded by the vowel Pattahh, will be Hhataph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil,

infinitives, future, imperative, and participle, **יָמַדְתָּ**, **יָמַדְתָּ**. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, **יָמַדְתָּ**, **יָמַדְתָּ**, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, **יָמַדְתָּ**. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (ִ) becomes (ִ) in the second feminine singular and the second and third masculine plural of the Kal future; (ִ) becomes (ִ) in the third feminine singular and the third plural of the Niphal preterite; and (ִ) becomes (ִ) in the corresponding persons of the preterite and future Hophal, **יָמַדְתָּ**, **יָמַדְתָּ**.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus **יָמַדְתָּ** *yaam'dhū*, not **יָמַדְתָּ** *yaamdū*, § 22. a. In like manner the Kal imperative has **יָמַדְתָּ** not **יָמַדְתָּ**, showing that even in the perfect verb **יָמַדְתָּ**, **יָמַדְתָּ** were pronounced *kit'lū*, *killū*, not *killū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, **יָמַדְתָּ** for **יָמַדְתָּ**.

§ 110. 1. The verb **יָמַדְתָּ** *to stand*, whose inflections are shown in the following paradigm, may serve as a representative of Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of **יָמַדְתָּ** is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

# PARADIGM OF PE GUTTURAL VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמַד	הִעְמַד
3 f.	עָמְדָה	נִעְמְדָה	הִעְמְדָה	הִעְמְדָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמְדוּ	הִעְמְדוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי
INFIN. Absol.	עָמַד	נִעְמַד	הִעְמַד	הִעְמַד
Constr.	עָמֵד	נִעְמֵד	הִעְמֵד	הִעְמֵד
FUT. 3 m.	יִעְמַד	יִנְעַמַד	יִהְיֶה עֹמֵד	יִהְיֶה עֹמֵד
3 f.	תִּעְמַד	תִּנְעַמַד	תִּהְיֶה עֹמֵד	תִּהְיֶה עֹמֵד
2 m.	תִּעְמַדְתָּ	תִּנְעַמַדְתָּ	תִּהְיֶה עֹמֵד	תִּהְיֶה עֹמֵד
2 f.	תִּעְמַדְתְּ	תִּנְעַמַדְתְּ	תִּהְיֶה עֹמֵד	תִּהְיֶה עֹמֵד
1 c.	אֶעְמַד	אֶנְעַמַד	אֶהְיֶה עֹמֵד	אֶהְיֶה עֹמֵד
Plur. 3 m	יִעְמְדוּ	יִנְעַמְדוּ	יִהְיוּ עֹמְדִים	יִהְיוּ עֹמְדִים
3 f.	תִּעְמְדוּ	תִּנְעַמְדוּ	תִּהְיוּ עֹמְדִים	תִּהְיוּ עֹמְדִים
2 m.	תִּעְמְדֶיךָ	תִּנְעַמְדֶיךָ	תִּהְיוּ עֹמְדִים	תִּהְיוּ עֹמְדִים
2 f.	תִּעְמְדֶיךָ	תִּנְעַמְדֶיךָ	תִּהְיוּ עֹמְדִים	תִּהְיוּ עֹמְדִים
1 c.	נִעְמַד	נִנְעַמַד	נִהְיֶה עֹמֵד	נִהְיֶה עֹמֵד
IMPER. 2 m.	עָמֵד	נִעְמֵד	הִעְמֵד	
2 f.	עָמְדִי	נִעְמְדִי	הִעְמְדִי	wanting
Plur. 2 m.	עָמְדוּ	נִעְמְדוּ	הִעְמְדוּ	
2 f.	עָמְדֶיךָ	נִעְמְדֶיךָ	הִעְמְדֶיךָ	
PART. Act.	עֹמֵד		עֹמֵד	
Pass.	עֹמֵד	נִעְמָה		נִעְמָה

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by *פִּיץ* to be strong.

### IMPERATIVE.

SINGULAR.		PLURAL.	
masc.	fem.	masc.	fem.
פִּיץ	פִּיְצִי	פִּיְצוּ	פִּיְצִנָּה

### FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	פִּיְצֵ	פִּיְצִי	פִּיְצֵ	פִּיְצִי	פִּיְצֵ
PLUR.	פִּיְצִי	פִּיְצִנָּה	פִּיְצִי	פִּיְצִנָּה	פִּיְצֵ

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (פִּא) mode.

### FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יֵאָכֵל	תֵּאָכֵל	תֵּאָכֵל	תֵּאָכֵל	יֵאָכֵל
PLUR.	יֵאָכֵל	תֵּאָכֵל	תֵּאָכֵל	תֵּאָכֵל	יֵאָכֵל

Five verbs uniformly adopt this mode of inflection, viz. : *אָבַד* to perish, *אָבַה* to be willing, *אָכַל* to eat, *אָמַר* to say, *אָפַה* to bake ; a few others indifferently follow this or the ordinary Pe guttural mode, *אָהַב* to love, *אָחַז* to take hold, *אָסַף* to gather.

### REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (.) in one instance, *וַיִּחַזֵּב* Ezek. 23 : 5. That of the Kal future *o* has (.) in *וַיִּהְיֶה* Prov. 10 : 3, *וַיִּחַשֶׁה* Ps. 29 : 9. Three verbs with future *o*, *הָלַם*, *הָרַס*, *הָמַד* have Pat-



tahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, *הִרְרִים* Job 12:14, *הִרְרִים* 2 Kin. 3:25 but *הִרְרִים* Ex. 19:21, 24; so with suffixes, *הִרְרִיםִי* Ps. 141:5, *הִרְרִיםִי* Isa. 22:19, *הִרְרִיםִי* Isa. 53:2. *הִרְרִים* has *הִרְרִיםִי* but *הִרְרִיםִי*.

2. *a*. If the first radical be א, which has a strong preference for the diphthongal vowels, § 60. 1. *a* (5), the preformative takes Seghol in most verbs in the Kal future, whether *a* or *o*, *הִרְרִים*, *הִרְרִיםִי*, *הִרְרִיםִי* as well as *הִרְרִיםִי*, *הִרְרִיםִי*, *הִרְרִיםִי*; in a few with future *a*, § 110. 3, it takes the other compound vowel Hholem when to complete the diphthongal character of the word the (.) of the second syllable usually becomes (..) in pause, and in a few instances without a pause accent, *הִרְרִיםִי*, *הִרְרִיםִי*, *הִרְרִיםִי*, and in two verbs it becomes (..) after Vav conversive, *הִרְרִיםִי*, *הִרְרִיםִי*.

*b*. As א is always quiescent after Hholem in this latter form of the future, § 57. 2. (2) *a*, Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as א has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances א gives up its consonantal character after (..) which is then lengthened to (..) *הִרְרִיםִי* Mic. 4:8. When thus quiescent after either Tsere or Hholem, א is always omitted in the first person singular after the preformative א, *הִרְרִיםִי* Gen. 32:5 for *הִרְרִיםִי*, *הִרְרִיםִי* Prov. 8:17 for *הִרְרִיםִי*, *הִרְרִיםִי* Gen. 24:33 for *הִרְרִיםִי*, and occasionally in other persons, *הִרְרִיםִי* Jer. 2:36 for *הִרְרִיםִי*; so *הִרְרִיםִי* Deut. 33:21, *הִרְרִיםִי* Prov. 1:10, *הִרְרִיםִי* Ps. 104:29, *הִרְרִיםִי* 2 Sam. 19:14, *הִרְרִיםִי* 2 Sam. 20:9, *הִרְרִיםִי* 1 Sam. 23:24; in a few instances the vowel letter ו is substituted for it, *הִרְרִיםִי* Ezek. 42:5 for *הִרְרִיםִי*, *הִרְרִיםִי* Neh. 2:7, Ps. 42:10.

*c*. A like quiescence or omission of א occurs in *הִרְרִיםִי* Num. 11:25 Hi. fut. for *הִרְרִיםִי*, *הִרְרִיםִי* Ezek. 21:33 Hi. inf. for *הִרְרִיםִי*, *הִרְרִיםִי* Job 32:11 Hi. fut. for *הִרְרִיםִי*, *הִרְרִיםִי* Prov. 17:4 Hi. part. for *הִרְרִיםִי*, § 53. 2. *a*, *הִרְרִיםִי* Job 35:11 Pi. part. for *הִרְרִיםִי*, § 53. 3, *הִרְרִיםִי* 2 Sam. 22:40 Pi. fut. for *הִרְרִיםִי*, *הִרְרִיםִי* 1 Sam. 15:5 Hi. fut. for *הִרְרִיםִי*, *הִרְרִיםִי* Isa. 21:14 Hi. pret. for *הִרְרִיםִי*, *הִרְרִיםִי* Isa. 13:20 Pi. fut. for *הִרְרִיםִי*, *הִרְרִיםִי*, and after prefixes *הִרְרִיםִי* for *הִרְרִיםִי*, the Kal infinitive of *הִרְרִיםִי* with the preposition ל, *הִרְרִיםִי* Ezek. 28:16 Pi. fut. with Vav conversive for *הִרְרִיםִי*, *הִרְרִיםִי* Zech. 11:5 Hi. fut. with Vav conjunctive for *הִרְרִיםִי*, *הִרְרִיםִי* Eccles. 4:14 Kal pass. part. with the article for *הִרְרִיםִי*.

*d*. The diphthongal Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, *הִרְרִיםִי* Num. 32:30 for *הִרְרִיםִי*, and five times in the Hiphil future, *הִרְרִיםִי* Jer. 46:8 for *הִרְרִיםִי*, *הִרְרִיםִי* Hos. 11:4 for *הִרְרִיםִי*, *הִרְרִיםִי* Neh. 13:13 for *הִרְרִיםִי*, *הִרְרִיםִי* 1 Sam. 14:24 abbreviated from *הִרְרִיםִי* for *הִרְרִיםִי*, *הִרְרִיםִי* 2 Sam. 20:5 K'ri for *הִרְרִיםִי*.

*e*. א draws the vowel to itself from the preformative in *הִרְרִיםִי* Prov. 1:22 Kal fut. for *הִרְרִיםִי* in pause *הִרְרִיםִי* Zech. 8:17, Ps. 4:3, § 60. 3. *c*. Some so explain *הִרְרִיםִי* Job 20:26, regarding it as a Kal future for

תִּאֲכָלְהוּ with the vowel attracted to the א from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, as מִאָּרֶם Nah. 2:4, רָחַבְרָה Ps. 94:20.

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as עֲבֹדָה, עֲבֹדָה, עֲמָלִי, being rarely changed to Pattahh, as in הַבְּלִיהוּ Prov. 20:16, or Seghol, as אֲסָפָה Num. 11:16, עֲרָבָה Job 33:5. In the inflected imperative Seghol occurs once instead of Hhirik, חֲשִׁיבִי Isa. 47:2, and Kamets Hhatuph twice in compensation for the omitted Hholem, עֲלִי Zeph. 3:14 but עָלוּ Ps. 68:5, הֶרְבֵּוּ Jer. 2:12 but הֶרְבֵּוּ Jer. 50:27, though the *o* sound is once retained in the compound Sh'va of a pausal form, הֶרְבֵּוּ Isa. 44:27. Ewald explains the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ה has (,) הַמְלִיחַ Ezek. 16:5, הִמְצִיחוּ Hos. 7:4.

*b.* In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, נִבְרָךְ Ps. 89:8, הִתְיַחַס Judg. 8:19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (,) . In הִרְיָחַם 2 plur. pret., הִיוּ inf., הִיָּה imper. of הָיָה, the initial ה has (,) under the influence of the following י; א receives (,) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲבָרְחָם, אֲבָרְחָם, but commonly (,) in the imperative and infinitive, § 60. 3. *b.* אֲבָרְחָם imper., אֲבָרְחָם inf., אֲבָרְחָם imper., אֲבָרְחָם inf. and imper. (but הִתְיַחַס Job 34:18 with ה interrogative), אֲבָרְחָם (with ה, paragogic אֲבָרְחָם), and in a very few instances the long vowel (,) ; § 60. 3. *c.* אֲבָרְחָם Ex. 16:23 for אֲבָרְחָם, אֲבָרְחָם Isa. 21:12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (,) , (,) or (,) . In a very few instances this correspondence is neglected; thus, in הִתְיַחַס 3 fem. fut. of הָיָה *to go* (comp. הִתְיַחַס from יָחַס *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in הִתְיַחַס (once, viz., Hab. 1:15 for הִתְיַחַס) and הִתְיַחַס Hiphil and Hophal preterites of הָיָה *to go up*, and הִתְיַחַס (once, viz., Josh. 7:7 for הִתְיַחַס) Hi. pret. of עָבַר *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms הִתְיַחַס, הִתְיַחַס, הִתְיַחַס from הָיָה *to be*, and הִתְיַחַס from הָיָה *to live*, are peculiar in having simple vocal Sh'va.

3. Where (ֿ) or (ֿֿ) are proper to the form these are frequently changed to (ֿֿ) or (ֿֿֿ) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, רָאָה 2 Kin. 5:3, רָאָה־ Ex. 4:29, רָאָה־ Ps. 27:10, רָאָה־ Josh. 2:18; רָאָה־ Isa. 59:5, רָאָה־ Judg. 16:13; the Niphal, נָשָׂא 1 Kin. 10:3, נָשָׂא־ Nah. 3:11, נָשָׂא־ Ps. 26:4; and especially in the Hiphil preterite with Vav conversive, וְהִצִּיחַ Job 14:19, וְהִצִּיחַ־ Deut. 7:24, וְהִצִּיחַ־ Deut. 9:3 (comp. וְהִצִּיחַ־ Ps. 80:6), וְהִצִּיחַ־ Lev. 23:30; וְהִצִּיחַ־ Isa. 49:26; וְהִצִּיחַ־ Neh. 5:16, וְהִצִּיחַ־ Ezek. 30:25; וְהִצִּיחַ־ Isa. 43:23, וְהִצִּיחַ־ Jer. 17:4; וְהִצִּיחַ־ Deut. 1:45, וְהִצִּיחַ־ Ex. 15:26, וְהִצִּיחַ־ Jer. 49:37; after Vav conjunctive, however, the vowels remain unchanged, וְהִצִּיחַ־ 1 Sam. 17:35, וְהִצִּיחַ־ Ps. 50:21. The change from (ֿֿ) to (ֿֿֿ) after Vav conversive occurs once in the third person of the Hiphil preterite, וְהִצִּיחַ־ Ps. 77:2, but is not usual, e. g. וְהִצִּיחַ־ . . . וְהִצִּיחַ־ Lev. 27:8. There is one instance of (ֿֿֿ) instead of (ֿֿֿֿ) in the Hiphil infinitive, וְהִצִּיחַ־ Jer. 31:32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, וְהִצִּיחַ־ , וְהִצִּיחַ־ , וְהִצִּיחַ־ .

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ה, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species, whose initial letters are annexed to the root, viz.:

אָרָא Hi. to be red.	הָרָא K. Hi. to be vain.	הָרָא K. to gird.
אָרָא Ni. Hi. to be illustrious.	הָרָא K. Hi. to meditate.	הָרָא K. (not Ho.) to cease.
אָרָא Hi. to close.	הָרָא K. Ni. to honour.	הָרָא K. to cut.
* אָרָא K. to shut.	הָרָא K. Ni. to be.	הָרָא K. (not Hi.) to live.
אָרָא K. to learn.	* אָרָא K. to injure, wound.	הָרָא K. Hi. to be wise.
אָרָא K. to gird on.	הָרָא Ni. Hi. Ho. to hide.	הָרָא K. Hi. to be wise.
אָרָא K. Ni. (not Hi.) to be guilty.	הָרָא K. to beat off.	* אָרָא K. meaning doubtful.
	הָרָא Hi. to join together.	הָרָא K. meaning doubtful.

\* ἀπαξ λεγόμενον.

חָמַד K. Ni. <i>to desire.</i>	חָפַר K. <i>to dig.</i>	נָתַח K. <i>to put on as an ornament.</i>
חָפַל K. <i>to spare.</i>	חָפַר K. Hi. <i>to blush.</i>	
חָפַס K. Ni. <i>to do violence to.</i>	חָפַשׁ K. Ni. <i>to search.</i>	נָתַח Hi. <i>to gather much.</i>
	חָפַב K. (not Hi.) <i>to heve.</i>	נָתַר Ni. <i>to be wanting.</i>
חָפַץ K. <i>to be leavened.</i>	חָפַר K. Ni. <i>to investigate.</i>	נָתַר K. Ni. <i>to trouble.</i>
חָפַר K. <i>to ferment.</i>		נָתַל Hi. <i>to be presumptuous.</i>
חָנָה K. <i>to dedicate.</i>	* חָרַג K. <i>to tremble.</i>	
חָסַל K. <i>to devour.</i>	חָתַה K. <i>to take up.</i>	נָתַשׁ K. Ni. <i>to pervert.</i>
חָסַם K. <i>to muzzle.</i>	חָתַה Ni. <i>to be destined.</i>	נָתַשׁ K. Hi. <i>to tithe.</i>
חָסַר K. Hi. <i>to lack.</i>	חָתַל Ho. <i>to be swaddled.</i>	* נָתַם Ni. <i>to be burnt up.</i>
חָסַה Ni. <i>to cover.</i>	חָתַם K. Ni. Hi. <i>to seal.</i>	נָתַח K. Hi. <i>to be removed.</i>
חָפַז K. Ni. <i>to be panic-struck.</i>	חָתַה K. <i>to seize.</i>	
	חָתַר K. <i>to break through.</i>	נָתַר K. Ni. Hi. <i>to entreat.</i>
חָפַץ K. <i>to delight.</i>	נָתַב K. <i>to love, dote.</i>	

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz. :

חָבַד <i>to bind.</i>	חָסַה <i>to trust.</i>	נָתַח <i>to wear.</i>
חָפַה <i>to turn.</i>	חָשַׁה <i>to withhold.</i>	נָתַר <i>to encircle.</i>
חָבַל <i>to take in pledge.</i>	חָשַׁה <i>to uncover.</i>	נָתַל <i>to conceal.</i>
חָבַשׁ <i>to bind.</i>	חָשַׁב <i>to think.</i>	נָתַר <i>to shut up, restrain.</i>
חָזַק <i>to be strong.</i>	חָשַׁה <i>to be dark.</i>	נָתַב <i>to supplant.</i>
חָלַה <i>to be sick.</i>	נָתַר <i>to pass over.</i>	נָתַן <i>to smoke.</i>
חָלַק <i>to divide.</i>	נָתַר <i>to help.</i>	נָתַר <i>to be rich.</i>

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz. :

חָבַד 2 Chr. 19 : 2, Pr. 15 : 9, <i>to love.</i>	חָרַר Ezek. 26 : 18, <i>to tremble.</i>
חָנַר Ps. 65 : 7, <i>to gird.</i>	חָשַׁה Hi. part. <i>to be silent.</i>
חָסַה Ps. 47 : 10, <i>to gather.</i>	חָתַה Jer. 49 : 37, <i>to be dismayed.</i>
חָלַה Ps. 109 : 23, <i>to go.</i>	נָתַר Eccl. 5 : 8, <i>to serve.</i>
חָלַם Job 39 : 4, Jer. 29 : 8, <i>to dream.</i>	נָתַר Jer. 15 : 17, Ps. 149 : 5, and
חָלַה Job 20 : 24, <i>to change, pierce.</i>	נָתַר Ps. 5 : 12, <i>to exult.</i>

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

\* ἅπαξ λεγόμενον.

† Except Ps. 44 : 22.



§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tseré upon the omission of Daghesh-forte in the first radical, **יִחַזֵּק** Isa. 23:18, **יִחַזֵּק** (the retrocession of the accent by § 35. 1) Isa. 28:27, **יִחַזֵּק** Job 38:24, **יִחַזֵּק** Num. 32:17, **יִחַזֵּק** 2 Sam. 17:23, which is in one instance expressed by the vowel letter **י**, **יִחַזֵּק** Ex. 25:31. The only exception is **יִחַזֵּק** (two accents explained by § 42. a) Ezek. 26:15 for **יִחַזֵּק**, where the vowel remains short as in an intermediate syllable, only being changed to Seghol before the guttural as in the Niphal and Hiphil preterites. According to some copies, which differ in this from the received text, the vowel likewise remains short in **יִחַזֵּק** Job 19:7, **יִחַזֵּק** Ezek. 43:18, **יִחַזֵּק** 1 Chron. 24:3, **יִחַזֵּק** Lam. 2:11.

2. The initial **ה** of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as **לְיִחַזֵּק** Jer. 37:12 for **לְיִחַזֵּק**, **יִחַזֵּק** Eccles. 5:5, **יִחַזֵּק** 2 Sam. 19:19, **יִחַזֵּק** Deut. 26:12, **יִחַזֵּק** Neh. 10:39, **יִחַזֵּק** 2 Sam. 18:3 K'thibh; and still more rarely that of the Niphal infinitive, **יִחַזֵּק** Lam. 2:11 for **יִחַזֵּק**, **יִחַזֵּק** Ezek. 26:15.

§ 114. The letter **ר** resembles the other gutturals in not admitting Daghesh-forte, and in requiring the previous vowel to be lengthened instead, **וַיִּרְאֵהוּ** Jon. 1:5, **וַיִּרְאֵהוּ** Ps. 106:25. In other cases, however, it causes no change in an antecedent Hhirik, **וַיִּרְאֵהוּ** Deut. 19:6, **וַיִּרְאֵהוּ** 2 Sam. 7:10, **וַיִּרְאֵהוּ** Ps. 66:12, except in certain forms of the verb **רָאָה** *to see*, viz., **וַיִּרְאֵהוּ** Kal future with Vav conversive, shortened from **וַיִּרְאֵהוּ**, which alternates with **וַיִּרְאֵהוּ** as Hiphil preterite, and once with Vav conversive preterite, **וַיִּרְאֵהוּ** Nah. 3:5. It is in two instances preceded by Hhirik in the Hiphil infinitive, **וַיִּרְאֵהוּ**, **וַיִּרְאֵהוּ** Jer. 50:34. In the Hophal species the participles **וַיִּרְאֵהוּ** Isa. 14:6, **וַיִּרְאֵהוּ** Lev. 6:14 take Kibbutz in the first syllable, but **וַיִּרְאֵהוּ** have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal, **וַיִּרְאֵהוּ** Gen. 44:4, **וַיִּרְאֵהוּ** Ps. 129:86, except in one instance, **וַיִּרְאֵהוּ** Ps. 7:6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word, § 60. 2. a.

§ 115. The verb **וַיִּרְאֵהוּ** reduplicates its last instead of its second radical in the Pual, **וַיִּרְאֵהוּ**; **וַיִּרְאֵהוּ** reduplicates its last syllable, **וַיִּרְאֵהוּ** Lam. 2:11, § 92. a. **וַיִּרְאֵהוּ** Hos. 11:3 has the appearance of a Hiphil preterite with **ה** prefixed instead of **ה**.

**וַיִּרְאֵהוּ** is a secondary root, based upon the Hiphil of **וַיִּרְאֵהוּ**. See **וַיִּרְאֵהוּ** verbs.

For the peculiar forms of **וַיִּרְאֵהוּ** and **וַיִּרְאֵהוּ** see the **וַיִּרְאֵהוּ** verbs, **וַיִּרְאֵהוּ** and **וַיִּרְאֵהוּ**.

## AYIN GUTTURAL VERBS.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz. :



1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal, and the feminine plural of the future and imperative Niphal, Piel, and Hithpacl, where the like change sometimes occurs even without the presence of a guttural, רָגַעַל for רָגַעַל; תִּגְאַלְתָּה for תִּגְאַלְתָּה.

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, גִּאֲלִי for גִּאֲלִי.

4. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpacl, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, בָּהֵר, גָּאֵל.

§ 117. The inflections of Ayin guttural verbs may be shown by the example of גָּאֵל, which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

# PARADIGM OF AYIN GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	פָּעַל	נִפְעַל	פָּעַל	פָּעַל	הִתְפַּעֵל
3 f.	פָּעְלָה	נִפְעְלָה	פָּעְלָה	פָּעְלָה	הִתְפַּעְּלָה
2 m.	פָּעַלְתָּ	נִפְעַלְתָּ	פָּעַלְתָּ	פָּעַלְתָּ	הִתְפַּעַלְתָּ
2 f.	פָּעַלְתְּ	נִפְעַלְתְּ	פָּעַלְתְּ	פָּעַלְתְּ	הִתְפַּעַלְתְּ
1 c.	פָּעַלְתִּי	נִפְעַלְתִּי	פָּעַלְתִּי	פָּעַלְתִּי	הִתְפַּעַלְתִּי
Plur. 3 c.	פָּעַלְוּ	נִפְעַלְוּ	פָּעַלְוּ	פָּעַלְוּ	הִתְפַּעַלְוּ
2 m.	פָּעַלְתֶּם	נִפְעַלְתֶּם	פָּעַלְתֶּם	פָּעַלְתֶּם	הִתְפַּעַלְתֶּם
2 f.	פָּעַלְתֶּן	נִפְעַלְתֶּן	פָּעַלְתֶּן	פָּעַלְתֶּן	הִתְפַּעַלְתֶּן
1 c.	פָּעַלְנוּ	נִפְעַלְנוּ	פָּעַלְנוּ	פָּעַלְנוּ	הִתְפַּעַלְנוּ
INFIN. Absol.	פָּעוּל	הִתְפַּעֵל	פָּעַל		
Constr.	פָּעֹל	הִתְפַּעֵל	פָּעֹל		הִתְפַּעֵל
FUT. 3 m.	יִפְעֹל	יִתְפַּעֵל	יִפְעֹל	יִפְעֹל	יִתְפַּעֵל
3 f.	תִּפְעֹל	תִּתְפַּעֵל	תִּפְעֹל	תִּפְעֹל	תִּתְפַּעֵל
2 m.	תִּפְעֹלְךָ	תִּתְפַּעֵלְךָ	תִּפְעֹלְךָ	תִּפְעֹלְךָ	תִּתְפַּעֵלְךָ
2 f.	תִּפְעֹלְךִי	תִּתְפַּעֵלְךִי	תִּפְעֹלְךִי	תִּפְעֹלְךִי	תִּתְפַּעֵלְךִי
1 c.	אֶפְעֹל	אֶתְפַּעֵל	אֶפְעֹל	אֶפְעֹל	אֶתְפַּעֵל
Plur. 3 m.	יִפְעֹלוּ	יִתְפַּעֵלוּ	יִפְעֹלוּ	יִפְעֹלוּ	יִתְפַּעֵלוּ
3 f.	תִּפְעֹלְנָה	תִּתְפַּעֵלְנָה	תִּפְעֹלְנָה	תִּפְעֹלְנָה	תִּתְפַּעֵלְנָה
2 m.	תִּפְעֹלְכֶם	תִּתְפַּעֵלְכֶם	תִּפְעֹלְכֶם	תִּפְעֹלְכֶם	תִּתְפַּעֵלְכֶם
2 f.	תִּפְעֹלְכֶן	תִּתְפַּעֵלְכֶן	תִּפְעֹלְכֶן	תִּפְעֹלְכֶן	תִּתְפַּעֵלְכֶן
1 c.	נִפְעֹל	נִתְפַּעֵל	נִפְעֹל	נִפְעֹל	נִתְפַּעֵל
IMPER. 2 m.	פָּעֹל	הִתְפַּעֵל	פָּעֹל		הִתְפַּעֵל
2 f.	פָּעֹלִי	הִתְפַּעֵלִי	פָּעֹלִי	wanting	הִתְפַּעֵלִי
Plur. 2 m.	פָּעֹלוּ	הִתְפַּעֵלוּ	פָּעֹלוּ		הִתְפַּעֵלוּ
2 f.	פָּעֹלְכֶן	הִתְפַּעֵלְכֶן	פָּעֹלְכֶן		הִתְפַּעֵלְכֶן
PART. Act.	פָּעֹל		מִפְעֹל		מִתְפַּעֵל
Pass.	פָּעוּל	נִפְעֹל		מִפְעֹל	

## REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָרַב *to be long*, חָרַב *to be dried or desolate*, תָּרַב *to tremble*, תָּרַח *to reproach, to winter*, חָרַץ *to sharpen*, עָרַב *to be sweet*, קָרַב *to come near*, קָרַח *to cover*; נָרַח *to tear in pieces*, has either Hholem or Pattahh; חָרַשׁ *to plough* has fut. ס, *to be silent* has fut. א.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only נָהַם *to roar*, and רָהַם *to love*, have Hholem; נָזַם *to curse*, מָצַל *to trespass*, and פָּצַל *to do*, have either Pattahh or Hholem; the future of אָחַז *to grasp*, is יִאָחַז or יִאֲחַז.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָהָרָה Prov. 4:6; יִשְׁתַּכְּחִים 2 Kin. 10:14; אָשְׁחָקֶם 2 Sam. 22:43; שְׁאֲלֹנִי Isa. 45:11; יִאֲהָרֵנִי Gen. 29:32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, תִּפְתָּלֵנָה Ezek. 7:27; תִּשְׁלַפְנָה Prov. 6:27; תִּהְרַגְנָה Ezek. 16:6; תִּהַצְפְּנָה Hos. 4:13, but Tsere occasionally in pause, תִּמְהַרְנָה Jer. 9:17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē*: אָהַב Gen. 27:9; אָהָבָה Deut. 15:16; infinitive וָיֵטַח 1 Sam. 7:8; סָחַב Jer. 15:3, with Makkeph, פָּרַח 1 Kin. 5:20; Niphal infinitive, תִּהְלֹחַם Ex. 17:10, with suffixes, תִּהְשָׁעֲנָה 2 Chron. 16:7, 8, with prefixed נ, נִלְחָם Judg. 11:25; נִשְׁאַל 1 Sam. 20:6, 28, and once anomalously with prefixed א, אָהָרַשׁ Ezek. 14:3 (a like substitution of א for ה occurring once in the Hiphil preterite, אָנְאֲלֵתִי Isa. 63:3); future תִּהְלֹחַם Ex. 14:14, with Vav conversive, נִרְמָאֵם Job 7:5; נִרְקָהֵל Ex. 32:1; נִנְעָזַק Judg. 6:34; נִתְהַדָּר Ex. 9:15; נִחַלְתִּי Num. 22:25, or with the accent on the penult, נִנְלָחַם Ex. 17:8; נִתְהַצְּנָם Gen. 41:8; imperative, תִּהְלֹחַם 1 Sam. 18:17, or with the accent thrown back, תִּהַרְדָּר Gen. 13:9; Hiphil infinitive, תִּבְהַאֵשׁ 1 Sam. 27:12; תִּהַרְחַק Gen. 21:16; תִּתְרַם Deut. 7:2, apocopated future, תִּרְגָּם 1 Sam. 2:10; תִּקְהַל 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, יִקְהַל), תִּשְׁתַּחֲהוּ Deut. 9:26; יִרְחַח Ps. 12:4, with Vav conversive, יִנְרָצֶם 1 Kin. 22:54; יִנְצַחֲהוּ Zech. 11:8; imperative, תִּהַרְבֵּב Ex. 28:1, with Makkeph, תִּהַרְחֵב Ps. 81:11; תִּהַנְצֵךְ 2 Sam. 20:4; תִּהַחֲלֵל Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, תִּהַרְחַק Job 13:21; תִּהַנְצֵר Ps. 69:24, though not always, תִּהַרְחַל Lev. 8:3. Hophal infinitive, תִּהַרְחַב 2 Kin. 3:23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, תִּפְחַשׁ Lev. 5:22; יִפְחַשׁ Hos. 9:2; לִצְחַק Gen. 39:14; לִשְׂחָק Ps. 104:26; יִרְחַח 74:10; יִרְשַׁח Gen. 39:4; יִתְהַפָּחֵם Dan. 2:1; תִּהַנְצֵרָב 2 Kin. 18:23, and occasionally before suffixes to Hhirik, פָּרַשְׁכָּם Isa. 1:15; מִבְּחַתָּהּ (fem. form for מִבְּחַתָּהּ, § 61.5) 1 Sam. 16:15 but לִרְחַמֶּכֶם Isa. 30:18, שִׁחַתְּהֶם

Ezek. 5:16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, **קָהַח** Mal. 3:19, **קָהַח** Ps. 103:13, **קָהַח** Isa. 6:12, **קָהַח** Deut. 20:7, **קָהַח** Gen. 24:1 (**קָהַח** rarely occurs except in pause), **קָהַח** Isa. 25:11, and more rarely still in the imperative, **קָהַח** Ezek. 37:17, and future **קָהַח** Prov. 14:10, **קָהַח** Dan. 1:8.

2. **קָהַח**, which has Kamets in pause, **קָהַח**, but most commonly Tsere before suffixes, **קָהַחְךָ**, **קָהַחְנוּ**, exhibits the peculiar forms, **קָהַחְךָ** 1 Sam. 12:13, **קָהַחְנוּ** 1 Sam. 1:20, **קָהַחְךָ** Judg. 13:6, **קָהַחְךָ** 1 Sam. 1:28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, **קָהַחְךָ** Hos. 9:10, **קָהַחְךָ** Ruth 3:13, **קָהַחְךָ** Am. 2:4, **קָהַחְךָ** (by § 61. 1) Isa. 30:12, **קָהַחְךָ** Deut. 20:2 (the alternate form being **קָהַחְךָ** Josh. 22:16), **קָהַחְךָ** Ex. 30:18, **קָהַחְךָ** Ezek. 8:6, and sometimes is changed to Pattahh, **קָהַחְךָ** Isa. 57:13, **קָהַחְךָ** Ezek. 20:27, **קָהַחְךָ** Hos. 5:2, **קָהַחְךָ** Deut. 10:15, **קָהַחְךָ** Jer. 31:12, or with simple Sh'va under the guttural, **קָהַחְךָ** Ps. 68:8, **קָהַחְךָ** 2 Chron. 26:19. In the imperative Num. 23:7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragogic imperative takes the form **קָהַחְךָ** Isa. 7:11, comp. **קָהַחְךָ** Dan. 9:19, **קָהַחְךָ** Ps. 41:5.

4. Hhirik of the inflected Kal imperative is retained before ר, **קָהַחְךָ** Josh. 9:6, and once before ה, **קָהַחְךָ** Job 6:22; when the first radical is א it becomes Seghol, **קָהַחְךָ** Ps. 31:24, **קָהַחְךָ** Cant. 2:15; in other cases it is changed to Pattahh, **קָהַחְךָ** Isa. 14:31, **קָהַחְךָ** Judg. 10:14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (,) after Seghol (,) in other cases (,) as is sufficiently shown by the examples already adduced. Exceptions are rare, **קָהַחְךָ** Ruth 3:15, **קָהַחְךָ** Ezek. 16:33, **קָהַחְךָ** *yithā'rēhū* Isa. 44:13.

2. The letter before the guttural receives compound Sh'va in **קָהַחְךָ** Gen. 21:6; in **קָהַחְךָ** Ezek. 9:8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11. 1. *a*. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, **קָהַחְךָ** and **קָהַחְךָ**.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of **קָהַחְךָ**, e. g. **קָהַחְךָ** Num. 6:23, **קָהַחְךָ** Gen. 27:27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevaillingly before ע, but rarely before ה or ח. The previous vowel remains short in **קָהַחְךָ** to terrify, **קָהַחְךָ** to proroke, **קָהַחְךָ** to be few, **קָהַחְךָ** to shake, and **קָהַחְךָ** to cry. It is sometimes lengthened, though not always, in **קָהַחְךָ** to make plain, **קָהַחְךָ** to commit adultery, **קָהַחְךָ** to despise, **קָהַחְךָ** to reject, **קָהַחְךָ** to ask; **קָהַחְךָ** to consume, **קָהַחְךָ** to sweep away by a tempest, **קָהַחְךָ** to abhor; **קָהַחְךָ** to affright, **קָהַחְךָ** to be dim, **קָהַחְךָ** to lead. It is also lengthened in **קָהַחְךָ** to be dull, which only occurs Eccl. 10:10. The only instances of

the prolongation of the vowel before ה are לָהֶם Pi. inf. Judg. 5:8, בָּהֶן Pu. pret. Ezek. 21:18, דָּחוּ Pu. pret. Ps. 36:13, הִתְרַחֲצוּהִי Job 9:30, the first two of which may, however, be regarded as nouns. Daghesth-forte is retained and the vowel consequently remains short in בָּהֶה Ezek. 16:4, : רָאָה Job 33:21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, כָּתְרוּ Job 15:18, שָׁתְרוּ Jer. 12:10, though it is in two instances changed to Seghol, אָחַרְךָ Judg. 5:28, יִתְחַתְּתִי Ps. 51:7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. *a.* הִתְחַתְּתִי Ezek. 5:13, יִתְחַתְּתִי Num. 23:19, : הִתְחַתְּתִי Num. 8:7.

§ 122. 1. הִתְחַתְּתִי and הִתְחַתְּתִי are Piel forms with the third radical reduplicated in place of the second; סִחַרְחַר doubles the second syllable; and אָחַבְבִּי Hos. 4:18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. *a.*

2. סָכַר and שָׁכַר have two forms of the Piel, שָׁכַרְשָׁךְ and שָׁכַרְשָׁךְ, § 92. *b.*; and גָּבַשׁ two forms of the Hithpael, רִתְּנָהּ גָּבַשׁוּ Jer. 46:7, 8; : מִנְאִין Isa. 52:5, follows the analogy of the latter; גָּבַשׁ Eccl. 12:5, is sometimes derived from גָּבַשׁ to *despise*, as if it were for רִתְּנָהּ גָּבַשׁ; such a form would however be unexampled. The vowels show it to be the Hiphil future of נִיץ or rather נִצֵּץ to *flourish* or *blossom*, the *s* being inserted as a vowel letter, § 11. 1. *a.* נִצֵּץ Isa. 59:3, Lam. 4:14 is a Niphal formed upon the basis of a Pual, § 83. *c.* (2). הִרְיֶשׁ Ezra 10:16 is an anomalous infinitive from הִרְשָׁה, which some regard as Kal, others as Piel.

### LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz. :

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, יִשְׁלַח.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. יִשְׁלַח or יִשְׁלַח.



3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, שְׁלַחַהּ, הִשְׁלַחַהּ.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, שְׁלַחְהוּ, שְׁלַחְהֶנּוּ.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, שְׁלַחְתִּי.

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce שְׁלַחְתִּי *shālahhat* instead of *shāla'hht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. a.

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesh-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by שְׁלַחַּ to send. The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpacl of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ה of the prefix, according to § 82. 5.

a. Instead of the Niphal infinitive absolute with prefixed ה, which does not happen to occur in any verb of this class, the alternate form with prefixed י, § 91. b, is given in the paradigm, יִשְׁלַחַּ being in actual use.

# PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.	שְׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	—
Constr.	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלִיחְנָה	תִּשְׁתַּלְּחְנָה
2 m.	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁלִיחְוּ	תִּשְׁתַּלְּחְוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלִיחְנָה	תִּשְׁתַּלְּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	שִׁלַּחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שִׁלַּחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.	שֹׁלֵחַ	—	מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלַּח
Pass.	שְׁלֹוּחַ	נִשְׁלָח	—	—	—

# REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh without exception; in one instance the K'thibh inserts ו, אסור, Jer. 5:7, where the K'ri is אסור. The vowel *a* is retained before suffixes, remaining short in אסור, Am. 9:1, but usually lengthened to Kamets, אסור, 2 Chron. 21:17, אסור, Gen. 23:11. In the paragogie imperative *a* may be retained, אסור, Dan. 9:19, or rejected, and Hhirik given to the first radical, אסור, Job 32:10, אסור, Gen. 43:8. Hhirik appears in אסור, Gen. 25:31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogie ו, and suffixes, אסור, 1 Chron. 29:18, אסור, Prov. 3:3.

2. The Kal infinitive construct mostly has *o*, אסור, Jon. 2:1, אסור, Num. 17:28, אסור, Isa. 54:9, rarely *a*, אסור, Isa. 58:9, אסור, Num. 20:3, אסור, 1 Sam. 15:1. With a feminine ending, the first syllable takes Kamets Hhatuph, אסור, Zeph. 3:11; so sometimes before suffixes, אסור, 2 Sam. 15:12, אסור, Neh. 1:4, אסור, Josh. 6:5, but more commonly Hhirik, אסור, Am. 1:13, אסור, Num. 35:19, אסור, Neh. 8:5, rarely Pattahh, אסור, Ezek. 25:6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אסור to shut, אסור to say, אסור to honour, אסור to grow pale, אסור to shake, אסור to be rich, אסור to entreat, אסור to slip away, אסור to press, אסור to drink or be drunken. The following have Pattahh or Hholem, אסור to decree, אסור to row, אסור fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., אסור Esth. 2:8, אסור Isa. 51:14, future, אסור Ps. 9:19, אסור Job 17:3, imperative, even in pause, אסור. Piel: preterite, אסור Lev. 14:8, אסור 2 Chron. 34:4, infin. constr., אסור Hab. 1:13, אסור Lam. 2:8, future, אסור Job 16:13, אסור 2 Kin. 8:12, אסור Deut. 7:5, imperative, אסור Ex. 4:23. Hiphil: apocopated future, אסור 2 Kin. 18:30, fut. with Vav conversive, אסור Judg. 4:23, fem. plur., אסור Ps. 119:171, imperative, אסור Ps. 86:2, and even in pause, אסור 1 Kin. 22:12. Hithpael: אסור Prov. 17:14, אסור Dan. 11:40, אסור Ps. 106:47; this species sometimes has Kamets in its pausal forms, אסור Josh. 9:13, אסור Ps. 107:27. On the other hand, the absolute infinitives: Piel, אסור Deut. 22:7. Hiphil, אסור Isa. 7:11, Hophal, אסור Ezek. 16:4. Participles: Kal, אסור Deut. 28:52, but occasionally in the construct state with Pattahh, אסור Ps. 94:9, אסור Isa. 51:15, אסור Isa. 42:5, אסור Lev. 11:7, Piel, אסור 1 Kin. 3:3, Hithpael, אסור 1 Sam. 21:15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect

verbs shortened to Seghol, Pi. inf. const. שִׁפְּחָהּ Deut. 15 : 18, fut. אֶשְׁפֹּחַ Gen. 31 : 27. There is one instance of Pattahh in the Hiphil inf. const., הִפְּחָהּ Job 6 : 26.

2. In verbs with final ר Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, שָׁבַר Ps. 76 : 4, : שָׁבַר Ex. 9 : 25, תִּחַרְחַר Prov. 25 : 6, תִּחַרְחַר Ps. 93 : 1, רָאָה Gen. 22 : 14, רָאָה Gen. 10 : 19, תִּפְקֹד Zeph. 2 : 4. Two verbs have Seghol in the Piel preterite, הָבַר (in pause, הָבַר) and בָּבַר.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שָׁפְּחָהּ Ruth 2 : 8, : שָׁפְּחָהּ Ezek. 16 : 28, הִפְּחָהּ Esth. 4 : 14, הִפְּחָהּ Ezek. 16 : 4, scarcely ever simple Sh'va, הִפְּחָהּ 1 Kin. 14 : 3, שָׁפְּחָהּ Jer. 13 : 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in לִפְחָהּ Gen. 30 : 5, and : לִפְחָהּ Gen. 20 : 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood as in the common English version "*she was reproved*," or *it is adjudged* (i. e. justly due as a compensation) to thee; the latest authorities, however, prefer to render it *thou art judged*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, שָׁפְּחִי Gen. 4 : 23 for שָׁפְּחִי.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, שָׁפְּחָהּ Num. 24 : 11, הִפְּחָהּ Prov. 25 : 17, but also in the first plural of the preterite, שָׁפְּחָנוּ Ps. 44 : 18 (שָׁפְּחָנוּ ver. 21), הִפְּחָנוּ Isa. 59 : 12, שָׁפְּחָנוּ Ps. 35 : 25, הִפְּחָנוּ 2 Sam. 21 : 6, שָׁפְּחָנוּ Ps. 132 : 6; ר retains simple Sh'va before all personal terminations and suffixes, אָרָה Judg. 4 : 20, אָרָה Mal. 1 : 7, אָרָה Josh. 4 : 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, אָרָה Isa. 27 : 4, אָרָה Gen. 2 : 23.

§ 128. The Hiphil infinitive construct once has the feminine ending וּ, הִפְּחִי Ezek. 24 : 26; הִפְּחִי Ezek. 16 : 50 for הִפְּחִי perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In נִשְׁקָה Am. 8 : 8 K'thibh for נִשְׁקָה the guttural ט is elided, § 53. 3.

## PE NUN (פִּן) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz. :

1. At the end of a syllable it is assimilated to the fol-

lowing consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus,  $\text{קָרַב}$  becomes  $\text{קָרַבֿ}$ , written  $\text{קָרַבֿ}$ , so  $\text{נָבֵשׁ}$  for  $\text{נָבֵשֿׁ}$ ,  $\text{הִתְקַדֵּשׁ}$  for  $\text{הִתְקַדֵּשֿׁ}$ . In the Hophal, Kamets Hhatuph becomes Kibbutz before the doubled letter, § 61. 5,  $\text{שָׁחַד}$  for  $\text{שָׁחַדֿ}$ .

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel,  $\text{שֶׁבֶּ$  for  $\text{שֶׁבֶּֿ}$ , § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination  $\text{ה}$ ; thus,  $\text{שֶׁבֶּה}$  for  $\text{שֶׁבֶּהָ}$  (by § 63. 2. *a*), the primary form being  $\text{שֶׁבֶּֿ}$ .

*a.* In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. ἐγγράφω, ἐμβάλλω, συστρέφω.

§ 130. 1. The inflections of Pe Nun verbs may be represented by  $\text{קָרַבֿ}$  *to approach*. In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of  $\text{נָתַן}$  *to give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

*a.* The Kal of  $\text{קָרַבֿ}$  is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

*b.* The future of  $\text{נָתַן}$  has Pattahh in one instance before Makkeph,  $\text{נָתַןֿ}$  Judg. 16 : 5.



# PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	נָכַשׁ	נִכַּשׁ	הִכָּשִׁי	הֻכָּשׁ	נָכַחַן
3 f.	נִכַּשְׁהָ	נִכַּשְׁהָ	הִכָּשִׁי	הֻכָּשִׁי	נִכַּחְהָ
2 m.	נָכַשְׁתָּ	נִכַּשְׁתָּ	הִכָּשִׁיתָ	הֻכָּשִׁיתָ	נָכַחְתָּ
2 f.	נָכַשְׁתְּ	נִכַּשְׁתְּ	הִכָּשִׁיתְּ	הֻכָּשִׁיתְּ	נָכַחְתְּ
1 c.	נָכַשְׁתִּי	נִכַּשְׁתִּי	הִכָּשִׁיתִי	הֻכָּשִׁיתִי	נָכַחְתִּי
Plur. 3 c.	נִכַּשּׁוּ	נִכַּשּׁוּ	הִכָּשִׁי	הֻכָּשִׁי	נִכַּחּוּ
2 m.	נִכַּשְׁתֶּם	נִכַּשְׁתֶּם	הִכָּשִׁיתֶם	הֻכָּשִׁיתֶם	נִכַּחְתֶּם
2 f.	נִכַּשְׁתֶּן	נִכַּשְׁתֶּן	הִכָּשִׁיתֶן	הֻכָּשִׁיתֶן	נִכַּחְתֶּן
1 c.	נִכַּשְׁנוּ	נִכַּשְׁנוּ	הִכָּשִׁינוּ	הֻכָּשִׁינוּ	נִכַּחְנוּ
INFIN. Absol.	נָכַשׁ	הִכָּשֵׁן	הִכָּשֵׁן	הֻכָּשֵׁן	נָכַחַן
Constr.	נִכַּשְׁתָּ	הִכָּשֵׁן	הִכָּשֵׁן	הֻכָּשֵׁן	נָכַחַן
FUT. 3 m.	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּחַן
3 f.	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּחַן
2 m.	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּחַן
2 f.	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּחַן
1 c.	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּחַן
Plur. 3 m.	יִכָּשֻׁ	יִכָּשֻׁ	יִכָּשֻׁ	יִכָּשֻׁ	יִכָּחֻ
3 f.	יִכָּשֻׁנָּה	יִכָּשֻׁנָּה	יִכָּשֻׁנָּה	יִכָּשֻׁנָּה	(יִכָּחֻנָּה)
2 m.	יִכָּשֻׁוּ	יִכָּשֻׁוּ	יִכָּשֻׁוּ	יִכָּשֻׁוּ	יִכָּחֻוּ
2 f.	יִכָּשֻׁנָּה	יִכָּשֻׁנָּה	יִכָּשֻׁנָּה	יִכָּשֻׁנָּה	(יִכָּחֻנָּה)
1 c.	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּשֵׁן	יִכָּחַן
IMPER. 2 m.	כָּשֵׁן	הִכָּשֵׁן	הִכָּשֵׁן		כָּחַן
2 f.	כָּשֵׁן	הִכָּשֵׁן	הִכָּשֵׁן	wanting	כָּחֵן
Plur. 2 m.	כָּשֻׁ	הִכָּשֻׁ	הִכָּשֻׁ		כָּחֻ
2 f.	כָּשֻׁנָּה	הִכָּשֻׁנָּה	הִכָּשֻׁנָּה		(כָּחֻנָּה)
PART. Act.	כָּשֵׁן		כָּשֵׁן		כָּחַן
Pass.	כָּשֵׁן	כָּשֵׁן		כָּשֵׁן	כָּחֻן

## REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָחַם Num. 34: 18, נָחַם 2 Kin. 4: 24, נָחַם Gen. 24: 48, נָחַם Ex. 15: 2. It is, however, always assimilated in נָחַם the Niphal preterite of נָחַם *to repent*, and occasionally in נָחַם *to descend*, e. g. נָחַם Jer. 21: 13, נָחַם Prov. 17: 10, נָחַם Ps. 38: 3 but נָחַם *ibid.*, נָחַם Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: נָחַם Isa. 58: 3, נָחַם Ps. 68: 3, נָחַם Jer. 3: 5, נָחַם Deut. 33: 9 (and occasionally elsewhere), נָחַם Job 40: 24, נָחַם Isa. 29: 1, נָחַם Ezek. 22: 20, נָחַם (for נָחַם) Num. 5: 22, נָחַם (for נָחַם) with Daghesh-forte separative, § 24. 5) Isa. 33: 1, נָחַם Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with *a*, נָחַם 2 Sam. 1: 15 (once before Makkeph, נָחַם Gen. 19: 9, in plural נָחַם 1 Kin. 18: 20 and נָחַם Josh. 3: 9), נָחַם Ex. 3: 5, נָחַם Job 1: 11, נָחַם Deut. 2: 24, נָחַם Ezek. 37: 9, נָחַם Gen. 27: 26, though it is occasionally retained, נָחַם 2 Kin. 19: 29, נָחַם Ps. 10: 12, or by a variant orthography, נָחַם Ps. 4: 7 but always elsewhere נָחַם. In imperatives with *o*, and in Lamedh He verbs which have *e* in the imperative, Nun is invariably retained, נָחַם Prov. 17: 14, נָחַם Ps. 24: 14, נָחַם Num. 31: 2, נָחַם Ps. 58: 7, נָחַם Gen. 30: 27, נָחַם Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: נָחַם (with suffix, נָחַם) from נָחַם, נָחַם from נָחַם (twice) and נָחַם from נָחַם (once) and נָחַם from נָחַם, נָחַם has נָחַם (by § 60. 3. c), with the preposition לְ, נָחַם by § 57. 2. (3), once נָחַם (§ 53. 3) Job 41: 17, once without the feminine ending, נָחַם Ps. 89: 10, and twice נָחַם נָחַם has commonly נָחַם (for נָחַם), with suffixes נָחַם, but נָחַם Num. 20: 21, and נָחַם Gen. 38: 9.

5. The absolute infinitive Niphal appears in the three forms נָחַם Jer. 32: 4, נָחַם Ps. 68: 3, and נָחַם Judg. 20: 39.

6. The *n* of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. a, נָחַם Ezek. 5: 13, נָחַם Ezek. 37: 10, Jer. 23: 13, נָחַם Num. 24: 7, Dan. 11: 14, נָחַם Isa. 52: 5.

§ 132. 1. The last radical of נָחַם is assimilated in the Niphal as well as in the Kal species, נָחַם Lev. 26: 25. The final Nun of other verbs remains without assimilation, נָחַם, נָחַם, נָחַם. In 2 Sam. 22: 41 נָחַם is for נָחַם which is found in the parallel passage Ps. 18: 41. נָחַם 1 Kin. 6: 19, 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (נָחַם) prolonged by reduplication, which is the case with some other short words, e. g. נָחַם from נָחַם, נָחַם for נָחַם; others regard it as the infinitive נָחַם with the 3 fem. plur. suffix or with נָחַם paragogie; Gesenius takes it to be, as always elsewhere, the

2 masc. sing. of the Kal future.  $\text{הָיָה}$  Ps. 8:2, is not the Kal infinitive (Kimchi), nor the 3 fem. sing. pret. for  $\text{הָיָה}$  (Nordheimer), but the imperative with paragogic  $\text{ה}$ . See Alexander in loc.

2. The peculiarities of Pe Nun verbs are shared by  $\text{לָקַח}$  *to take*, whose first radical is assimilated or rejected in the same manner as  $\text{נ}$ . Kal inf. const.  $\text{לָקַחַת}$  (with prep.  $\text{ל}$ ,  $\text{לְלָקַחַת}$ , to be distinguished from  $\text{לָקַחְתָּ}$  2 fem. sing. pret.), once  $\text{לָקַחְתָּ}$  (by § 60. 3. c) 2 Kin. 12:9, with suffixes  $\text{לָקַחְתָּי}$ , fut.  $\text{לִקְחֶיךָ}$ , imper.  $\text{לָקַח}$ ,  $\text{לָקַחִי}$  rarely  $\text{לָקַחְתָּ}$ ,  $\text{לִקְחֶיךָ}$ , Hoph. fut.  $\text{לִקְחֶיךָ}$ , but Niph. pret.  $\text{לִקְחֶיךָ}$ . In Hos. 11:3  $\text{לִקְחֶיךָ}$  is the masculine infinitive with the suffix for  $\text{לָקַחְתָּ}$ ; the same form occurs without a suffix,  $\text{לָקַח}$  Ezek. 17:5, or this may be explained with Gesenius as a preterite for  $\text{לָקַחְתָּ}$ .

3. In Isa. 64:5  $\text{לִקְחֶיךָ}$  has the form of a Hiphil future from  $\text{לָקַח}$ , but the sense shows it to be from  $\text{לָקַח}$  for  $\text{לִקְחֶיךָ}$ , Daghesh-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

### AYIN DOUBLED (עֵ) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hith-pael from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus,  $\text{עָבַב}$  for  $\text{עָבַב}$ ,  $\text{עָבַב}$  for  $\text{עָבַב}$  § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in

the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a vowel (pretonic Kamets, § 82.1), as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus  $\text{בָּבַב}$ ,  $\text{בֹּב}$ ,  $\text{בֹּבִיב}$ ,  $\text{בֹּב}$ ;  $\text{הִבֵּב}$ ,  $\text{הִבֵּיב}$ ;  $\text{הִבֵּב}$ ,  $\text{הִבֵּיב}$ .

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations :

In the Kal future  $\text{יִבְּבֵב}$  becomes  $\text{יִבֹּב}$  with *ı̄* in a simple syllable, contrary to § 18.2. This may, however, be converted into a mixed syllable by means of Daghesht-forse, and the short vowel be retained, thus  $\text{יִבֹּב}$ ; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*,  $\text{יִבֹּב}$  for  $\text{יִבֹּב}$ ; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85.2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus  $\text{יִבֹּב}$ . The three possible forms of this tense are consequently  $\text{יִבֹּב}$ ,  $\text{יִבֹּב}$  and  $\text{יִבֹּב}$ .

In the Niphal preterite  $\text{נִבְּבַב}$  becomes by contraction  $\text{נִבֹּב}$ . In a few verbs beginning with  $\text{נ}$  the short vowel is retained in an intermediate syllable, thus  $\text{נִבֹּב}$  for  $\text{נִבֹּב}$ ; in other cases Hhirik is lengthened to Tsere,  $\text{נִבֹּב}$  for  $\text{נִבֹּב}$ , or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82.2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus  $\text{נִבֹּב}$ . The forms of this tense are, therefore,  $\text{נִבֹּב}$ ,  $\text{נִבֹּב}$ ,  $\text{נִבֹּב}$ .

In the Hiphil and Hophal species the vowels of the pre-

fixed ה are characteristic and essential. They must, therefore, either be retained by inserting Dagheshe-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הֶסֶב for הִסְבִּיב, וָסֵב or וֶסֵב for וִסְבִּיב, הֶסֶב (Kibbutz before the doubled letter by § 61. 5) or הוֹסֵב for הִסְבִּיב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appearance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, וְסֵב, וֶסֵב; הֶסֶב, הִסְבִּיב (comp. קָטַלְתָּ, קָטַל) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הֶסֶב, הִסְבִּיב (comp. נִקְטַלְתָּ, נִקְטַל).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Dagheshe-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, וְסֵבִי, סֵבָה.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels; *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הֶסֶב, הִסְבִּיב; וְסֵבִי, וְסֵבִינָה.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to



relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, *תִּשְׁבְּנָה*, *יִרְבֵּי*.

§ 137. The Piel, Pual, and Hithpaël sometimes preserve the regular form, as *הִגֵּל*, *הִגְלָה*, *הִתְהַגֵּל*. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as *סִבְּסָה*, *הִתְקַלְּלָה*. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as *הִתְגַּלֵּל*, *סִיבֵּב*.

§ 138. In the following paradigm the inflections of Ayin doubled verbs are shown by the example of *סָבַב* *to surround*. The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in *סִבְּסָה* *to excite*.

*a.* The Hithpaël of *סָבַב* does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the ה of the prefix, agreeably to § 82. 5.

*b.* In his Manual Lexicon, Gesenius gives to *סִבְּסָה* the meaning *to arm*, but the best authorities prefer the definition subsequently introduced by him into his Thesaurus, *to excite*.

# PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב	סִיבַב
3 f.	סָבְבָה	סָבְהָ	נָסְבָה	סִיבְבָה
2 m.	(סָבַבְתָּ)	סָבֹותְ	נָסְבֹותְ	סִיבַבְתָּ
2 f.	(סָבַבְתְּ)	סָבֹותְ	נָסְבֹותְ	סִיבַבְתְּ
1 c.	סָבַבְתִּי	סָבֹותִי	נָסְבֹותִי	סִיבַבְתִּי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ	סִיבְבוּ
2 m.	(סָבַבְתֶּם)	סָבוּתְּם	נָסְבוּתְּם	סִיבַבְתֶּם
2 f.	(סָבַבְתֶּן)	סָבוּתְּן	נָסְבוּתְּן	סִיבַבְתֶּן
1 c.	סָבַבְנוּ	סָבוּנוּ	נָסְבוּנוּ	סִיבַבְנוּ
INFIN. Absol.	סָבֹוב	סָב	הִסְבֹוב	סִיבַב
Constr.	סָבֵב	סָבֵב	הִסְבֵב	סִיבֵב
FUT. 3 m.	יָסֹב	יָסֵב	יָסֹב	יִסְבֹוב
3 f.	תָּסֹב	תָּסֵב	תָּסֹב	תִּסְבֹוב
2 m.	תָּסֹב	תָּסֵב	תָּסֹב	תִּסְבֹוב
2 f.	תָּסֹבִי	תָּסֵבִי	תָּסֹבִי	תִּסְבֹובִי
1 c.	אָסֹב	אָסֵב	אָסֹב	אִסְבֹוב
Plur. 3 m.	יָסְבוּ	יָסְבוּ	יָסְבוּ	יִסְבְּבוּ
3 f.	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה	תִּסְבְּבוּנָה
2 m.	תָּסְבוּ	תָּסְבוּ	תָּסְבוּ	תִּסְבְּבוּ
2 f.	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה	תִּסְבְּבוּנָה
1 c.	נָסֹב	נָסֵב	נָסֹב	נִסְבֹוב
IMPER. 2 m.	סָב		הִסְבֵב	סִיבֵב
2 f.	סָבִי		הִסְבִי	סִיבִי
Plur. 2 m.	סָבוּ		הִסְבֹובוּ	סִיבְבוּ
2 f.	סָבִינָה		הִסְבִינָה	סִיבְבוּנָה
PART. Act.	סָבֵב			סִיבֵב
Pass.	סָבוֹיב		נָסֵב	

# DOUBLED VERBS.

HI PHIL.	HO PHAL.	HI TH PAEL.	PIEL.
הִסָּב	הִסָּב	הִסְתָּיֵב	סָבַסְךָ
הִסָּבַח	הִסָּבַח	הִסְתָּיֵבְךָ	סָבַסְכָּה
הִסָּבֹתָ		הִסְתָּיֵבְתָּ	סָבַסְתָּ
הִסָּבֹתִי		הִסְתָּיֵבְתִּי	סָבַסְתָּ
הִסָּבֹתֶי		הִסְתָּיֵבְתֶּי	סָבַסְתֶּי
הִסָּבֹתֵם	הִסָּבֹתֵם	הִסְתָּיֵבְתֶּם	סָבַסְתֶּם
הִסָּבֹתָן		הִסְתָּיֵבְתָּן	סָבַסְתָּן
הִסָּבֹתֵנוּ		הִסְתָּיֵבְתֵּנוּ	סָבַסְתֵּנוּ
הִסָּב			סָבַסְךָ
הִסָּב		הִסְתָּיֵב	סָבַסְךָ
יָסַב	יָסַב	יָסְתָּיֵב	יָסַבְךָ
תָּסַב	תָּסַב	תָּסְתָּיֵב	תָּסַבְךָ
תָּסַב	תָּסַב	תָּסְתָּיֵב	תָּסַבְךָ
תָּסַבְי	תָּסַבְי	תָּסְתָּיֵבְי	תָּסַבְכִּי
אָסַב	אָסַב	אָסְתָּיֵב	אָסַבְךָ
יָסַבוּ	יָסַבוּ	יָסְתָּיֵבוּ	יָסַבְכוּ
תָּסַבְיָנָה		תָּסְתָּיֵבְיָנָה	תָּסַבְכֵּינָה
תָּסַבוּ	תָּסַבוּ	תָּסְתָּיֵבוּ	תָּסַבְכוּ
תָּסַבְיָנָה		תָּסְתָּיֵבְיָנָה	תָּסַבְכֵּינָה
נָסַב	נָסַב	נָסְתָּיֵב	נָסַבְךָ
הָסַב		הָסְתָּיֵב	סָבַסְךָ
הָסַבְי	wanting	הָסְתָּיֵבְי	סָבַסְכִּי
הָסַבוּ		הָסְתָּיֵבוּ	סָבַסְכוּ
הָסַבְיָנָה		הָסְתָּיֵבְיָנָה	סָבַסְכֵּינָה
מָסַב		מָסְתָּיֵב	מָסַבְךָ
	מָסַב		







few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, *מָסִיקָה* Judg. 3:21, *רָשִׁים* Jer. 49:20, *נִשְׂרִים* Num. 21:30.

6. Hophal preterites: *הוֹחֵל*, *הוֹחֵלָה*, *הִמְלִיךְ*, *הִמְלִיכָה*; futures: *יִחְלֹךְ*, *יִחְלֹכָה*, *יִמְלֹךְ*, *יִמְלֹכָה*; participles: *מֹחֵל*, *מֹחֵלָה* or in some copies *מְחִיר* 2 Sam. 23:6; infinitive with suffix, *הִמְלִיכָה* Lev. 26:34, with prep., *בְּהִמְלִיכָה* ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Daghesht-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, *לָכֹה*, *לָכֹהּ*, *לָכֹהָ* (distinguished from the fem. part. *לֹכֶה*); if the last radical does not admit Daghesht-forte a preceding Pattahh sometimes remains short before ה, but it is lengthened to Kamets before other gutturals, *לָכֹהּ*, *לָכֹהָ* (100. 2), *לָכֹהּ*, *לָכֹהָ*. When the first radical is doubled, Daghesht is omitted from the last in the Kal fut. *סִיחֵמוּ*, *סִיחֵמוּהוּ*, and occasionally elsewhere *סִיחֵמוּהוּ* Hi. fut. *סִיחֵמוּהוּ* Ho. pret. Other cases are exceptional, whether of the shifting of the accent, *רָבִי* Ps. 3:2, *רָבִי* Ps. 55:22, *קָבִי* Jer. 4:13, and consequent shortening of the vowel, *קָבִי* Jer. 7:29 for *קָבִי*, *רָבִי* for *רָבִי* Jer. 49:28 (with the letter repeated instead of being simply doubled by Daghesht, so likewise in *רָבִי* Jer. 5:6, *רָבִי* Ps. 9:14), for *שָׁרִי*; the omission of Daghesht, *נָבִי* 1 Sam. 14:36, *נָבִי* Prov. 7:13, *נָבִי* Cant. 6:11, 7:13, *נָבִי* Job 19:23, *נָבִי* Num. 22:11, 17 (Kal imper. with ה, parag. for *נָבִי* shortened by Makkeph from *נָבִי*, so *נָבִי* *orā* Num. 23:7), or in addition, the rejection of the vowel, *נָבִי* K. fut. Gen. 11:6 for *נָבִי*, *נָבִי* Gen. 11:7 K. fut. for *נָבִי* Isa. 19:3 Ni. pret. for *נָבִי* or *נָבִי* Ezek. 41:7 Ni. fut. for *נָבִי*; *נָבִי* Judg. 5:5 according to Gesenius for *נָבִי* Ni. pret. of *נָבִי* to shake, according to others K. pret. of *נָבִי* to flow; *נָבִי* Ezek. 36:3 for *נָבִי* (Ewald) from *נָבִי* to enter, or for *נָבִי* Ni. fut. of *נָבִי* to go up, *נָבִי* Ezek. 7:24 Ni. pret. for *נָבִי*, *נָבִי* Cant. 1:6 Ni. pret. for *נָבִי*. Once instead of doubling the last radical ר is inserted, *נָבִי* Prov. 26:7 for *נָבִי*, comp. *נָבִי* Ezr. 10:16 for *נָבִי*.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *o* in the preterite, *נָבִי*, *נָבִי* (Kamets before ר which cannot be doubled), *נָבִי*, *נָבִי*, *נָבִי* (the vowel remaining long before ר), *נָבִי* (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), once with *u*, *נָבִי* Mic. 2:4; with *e* in the future, *נָבִי*, *נָבִי*. If the first radical be doubled, Daghesht is omitted from the last, and the customary vowel is in consequence not inserted, *נָבִי*, *נָבִי*; other cases are rare and exceptional, *נָבִי*, *נָבִי*, *נָבִי* which is first plur. pret. for *נָבִי* not third plur. for *נָבִי* (Ewald), § 54. 3; *נָבִי* Deut. 32:41, *נָבִי* Isa. 44:16, *נָבִי* Ps. 116:6, have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, *נָבִי* from *נָבִי*, *נָבִי* from *נָבִי*, *נָבִי* from *נָבִי*.

from הָלַם, הִלָּם from הָלַם; in הָלַץ Gen. 43:29, Isa. 30:19, from הָלַץ, הִלָּץ Lev. 26:15 from הָלַץ, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesth being omitted from the last radical and the preceding vowel lengthened in consequence, הִלָּץ Prov. 8:29 for הָלַץ ver. 27, הִלָּץ Isa. 33:1 for הָלַץ Ezek. 14:8 for הָלַץ Lam. 1:8 for הָלַץ Hi. pret. of הָלַץ Hab. 2:17 for הָלַץ Hi. fut. of הָלַץ with 3 fem. plur. suf. אֲדַלֵּם 2 Sam. 22:43 in a few editions for אֲדַלֵּם. Nun is once inserted before the suffix in place of doubling the radical, קָבַדְנוּ Num. 23:13 for קָבַדְנוּ.

§ 141. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

אָרַר to curse.	רָבַב to cry.	קָנַן to make a nest.
בָּזַז to plunder.	כָּרַח to smite, break.	קָצַץ to cut off.
בָּרַר to purify.	לָבַב to take away the heart.	רָבַב to be many.
גָּשַׁשׁ to grope.	לָחַץ to lick.	רָבַח to be tender.
זָפַן to refine.	מָשַׁשׁ to feel, to grope.	טָרַר to harrow.
חָמַם to warm.	פָּוַז to leap.	טָרַר to rule.
חָצַץ to divide.	פָּלַל to judge, to intercede.	טָרַן to sharpen.
חָתַח to be broken.		הָמַם to be perfect.
כָּבַד to cover.		

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

הָרַר to burn.	הָרַח to linger.	שָׂשַׁע to sport, delight.
כָּרַר to dance.	סָבַר to excite.	טָרַר to run.
כָּרַח to be mad.	צָבַח to chirp.	הָלַל to mock.

3. The following insert Hholem after the first radical, viz.:

אָנַן to complain.	נָנַר to fly.	רָנַע to break.
בָּנַח to mix.	נָסַח to lift up.	טָנַח to sink.
כָּנַח to empty.	סָנַח to occupy the thres-	טָנַח to spoil.
גָּנַח to cut.	hold.	טָנַח to be desolate or
חָנַח to sweep away.	אָנַח to bind.	amazed.
הָנַח to be still.	קָנַח to cut off.	הָנַח to beat.
הָנַח to break loose	קָנַח to gather.	

4. The following employ two forms, commonly in different senses, viz.:

הָלַל and הָלַל to roll.	הָלַל to make gracious, הָלַל to be gracious.
הָלַל to praise, הָלַל to make mad.	
הָלַל to profane, הָלַל to wound.	הָלַל to speak, הָלַל to move.

סָבַב *to change*, סִבְבָּ *to surround*. תָּלַל *to curse*, תִּלְלָהּ *to whet*.  
 נָצַן *to gather clouds*, נִצֵּן *to practise sorcery*. רָצַץ and רִצֵּץ *to crush*.  
 נִיָּדַר and נִיָּדָר *to treat with violence*.  
 פִּירַר *to burst*, פִּרְיָר *to shake to pieces*.

5. The following use different forms in different species, viz.:

חָלַק Pi. *to decree*, Pu. חָלַק. הָרָן Pi. *to shout*, Hith. הִתְרַוֵּן.\*  
 מָדַד Pi. *to measure*, Hith. הִתְמַדֵּד. רָשַׁשׁ Pi. *to break*, Pu. רָשַׁשׁ.  
 מָרַר Pi. *to make bitter*, Hith. הִתְמַרְמַר. שָׁנַן Pi. *to inculcate*, Hith. הִתְשַׁנֵּן.  
 סָלַסַּל Pi. *to exalt*, Hith. הִסְתַּלְּלָהּ. *to pierce*.  
 מָלַל Pi. *to maltreat*, Hith. הִתְמַלְּלָהּ.  
 and הִתְעַלְּלָהּ.

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, טָשַׁטַּשׁ Isa. 11:8; Infinitive, לְהַתְרַר Prov. 26:21; Participle, הִתְרַרְרָה Ex. 12:39; Future, תִּשְׁתַּשֵּׁשׁ Ps. 119:47; Imperative, הִשְׁתַּשֵּׁשׁ Isa. 29:9; Participle, מִתְרַרְרֵה Gen. 27:12; Infinitive, מְהַלְלָהּ Prov. 26:18.

§ 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִדָּר Nah. 3:17. עוֹלֵל Lam. 1:12, the future תִּשְׁתַּשֵּׁשׁ Isa. 66:12, and the participles, מְהַלְלָהּ Isa. 9:4, מְחַלְלָהּ Isa. 53:5.

2. יִתְעַבֵּר Isa. 15:5 is for יִתְעַבְּרִי Pi. fut. of יָעַר § 57. 1. הִתְעַבֵּר 2 Sam. 22:7 is contracted for הִתְעַבְּרָה Ps. 18:27, probably with the view of assimilating it in form to the preceding הִתְעַבֵּר; in regard to הִתְעַבֵּל in the same verse, Nordheimer adopts the explanation of Altung that it is a similar contraction of the Hithpael of תִּפְתָּל *thou wilt show thyself a judge*, but as it answers to הִתְעַבְּרָה Ps. 18:27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ה of the prefix.

3. תִּהְיֶה and תִּהְיֶה. The prefixed ה remains in the Hiphil future of תִּהְיֶה, e. g. תִּהְיֶה, תִּהְיֶה, תִּהְיֶה and in the derivative nouns תִּהְיֶה, תִּהְיֶה, whence these forms are in the lexicons referred to the secondary root תִּהְיֶה.

## PE YODH (פִּי) VERBS.

§ 143. In quiescent verbs one of the original radicals is א, ו or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also

\* מְהַרְוֵן Ps. 78:65 is not from רוּן (Gesenius) but from רוֹן, see Alexander in loc.

(with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either ו or י enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

*a*. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. קָבַח, קָבַחַ, and are quite distinct from the quiescent verbs לָחַח in which ח always represents a vowel, e. g. קָבַחַח, קָבַחַחַ.

§ 144. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpacl, קָבַחַ, קָבַחַח, קָבַחַחַ, קָבַחַחַח. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, קָבַחַח, קָבַחַחַח, קָבַחַחַח.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. קָבַחַח; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, קָבַחַח, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. קָבַחַח; in a few instances Hhirik is preserved by giving Daghesht-forte to the

second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, יָצַק, יָצִיר.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, שָׁבַת, שָׁב.

§ 145. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, נוֹשַׁב, נוֹשֵׁב; in the infinitive, future, and imperative, where it is doubled by Daghesh-forte, it retains its consonantal character, הִנָּשַׁב, הִנָּשֵׁב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשֵׁב; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטֵיב; more rarely still, the first radical is dropped and the preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, הִצִּיג, הִצִּיג.

3. In the Hophal Vav quiesces in Shurek, הוֹשֵׁב, הוֹשֵׁב; occasionally the short vowel is preserved and Daghesh-forte inserted in the second radical, הִצִּיג, הִצִּיג.

*a.* The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b.* (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. נָסַב, נָסֵב), and the union of this with ו forms *o*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a.*

§ 146. The inflections of Pe Yodh verbs may be represented by those of יָשַׁב *to sit* or *dwell*. The Piel, Pual, and Hithpael are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of יָשַׁב *to be dry*.



# PARADIGM OF PE YODII VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשְׁבַּח	הוֹשִׁיב	הוֹשִׁיב	יָבֵשׁ
3 f.	יָשְׁבָה	נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשִׁיבָה	יָבֵשְׁבָה
2 m.	יָשַׁבְתָּ	נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשִׁיבְתָּ	יָבֵשַׁתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשִׁיבְתְּ	יָבֵשְׁתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשִׁיבְתִּי	יָבֵשַׁתִּי
Plur. 3 c.	יָשְׁבוּ	נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	יָבֵשׁוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשִׁיבְתֶּם	יָבֵשַׁתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשִׁיבְתֶּן	יָבֵשַׁתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשִׁיבְנוּ	יָבֵשַׁנוּ
INFIN. Absol.	יָשׁוּב		הוֹשִׁיב		יָבֹשׁ
Constr.	שֹׁבֵת	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָבֹשׁ
FUT. 3 m.	יָשׁוּב	יִשְׁבַּח	יִהְיֶיב	יִהְיֶיב	יִיבֹשׁ
3 f.	תָּשׁוּב	תִּשְׁבְּחָה	תִּהְיֶיב	תִּהְיֶיב	תִּיבֹשׁ
2 m.	תָּשׁוּב	תִּשְׁבַּחְתָּ	תִּהְיֶיב	תִּהְיֶיב	תִּיבֹשׁ
2 f.	תָּשׁוּבִי	תִּשְׁבַּחְתְּ	תִּהְיֶיבִי	תִּהְיֶיבִי	תִּיבֹשְׁתִּי
1 c.	אָשׁוּב	אִשְׁבַּח	אִהְיֶיב	אִהְיֶיב	אִיבֹשׁ
Plur. 3 m.	יָשׁוּבוּ	יִשְׁבְּחוּ	יִהְיֶיבוּ	יִהְיֶיבוּ	יִיבֹשׁוּ
3 f.	תָּשׁוּבְנָה	תִּשְׁבַּחְנָה	תִּהְיֶיבְנָה	תִּהְיֶיבְנָה	תִּיבֹשְׁנָה
2 m.	תָּשׁוּבוּ	תִּשְׁבַּחְבוּ	תִּהְיֶיבוּ	תִּהְיֶיבוּ	תִּיבֹשׁוּ
2 f.	תָּשׁוּבְנָה	תִּשְׁבַּחְנָה	תִּהְיֶיבְנָה	תִּהְיֶיבְנָה	תִּיבֹשְׁנָה
1 c.	נָשׁוּב	נִשְׁבַּחְנוּ	נִהְיֶיב	נִהְיֶיב	נִיבֹשׁ
IMPER. 2 m.	שֵׁב	הוֹשִׁיב	הוֹשִׁיב		יָבֵשׁ
2 f.	שִׁבִּי	הוֹשִׁיבִי	הוֹשִׁיבִי	wanting	יָבֵשְׁתִּי
Plur. 2 m.	שִׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		יָבֵשׁוּ
2 f.	שִׁבְנָה	הוֹשִׁיבְנָה	הוֹשִׁיבְנָה		יָבֵשְׁנָה
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יָבֵשׁ
Pass.	יָשׁוּב	נוֹשֵׁב		מוֹשֵׁב	יָבֹשׁ

## REMARKS ON PE YODH VERBS.

§147. 1. The following verbs retain Yodh in the Kal future, viz.:

יָבֵשׁ <i>to be dry.</i>	יָסַף <i>to be poured.</i>	יָרָא <i>to fear.</i>
יָגַע <i>to toil.</i>	יָקַד <i>to appoint.</i>	יָרָה <i>to cast.</i>
יָחַל <i>to delay.</i>	יָגַה <i>to be weary.</i>	יָרַשׁ <i>to possess.</i>
יָחַץ <i>to oppress.</i>	יָצַן <i>to counsel.</i>	יָשַׁם <i>to put.</i>
יָצַק <i>to suck.</i>	יָרָה <i>to be beautiful.</i>	יָשַׁן <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent יָבֵשׁ, יָרָא, יָרָה, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, יָרָא from יָרָה and יָשַׁן from יָשָׁה, §45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

יָדַע <i>to know.</i>	* יָדַר <i>to bear.</i>	יָדַע <i>to be dislocated.</i>
יָדַח <i>to be joined.</i>	* יָצָא <i>to go out.</i>	* יָדַר <i>to go down.</i>
יָדַח <i>to conceive.</i>	יָצַר <i>to be straitened.</i>	* יָשַׁב <i>to sit, dwell.</i>

The second syllable has Pattahh in יָדַר Jer. 13:17, Lam. 3:48, and in the feminine plurals, יָדַרְתָּ, יָדַרְתָּ; יָצָאָה has Seghol after the analogy of Lamedh Aleph verbs; יָדַחְתָּ (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35:9, and of course has not its proper vowels. In יָדַח Ps. 138:6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. §60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: יָדַר *to chastise, instruct*, יָצַח *to burn*. In יָדַח Isa. 44:8 short Hhirik remains before a letter with Sh'va; יָדַחְתָּ Job 16:11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: יָדַב *to be good* fut. יָדַב, once יָדַבְתָּ Nah. 3:8; יָצַק *to pour* fut. יָצַק, once יָצַקְתָּ 1 Kin. 22:35; יָצַר *to form*, יָצַר and יָצַרְתָּ, יָקַד *to burn*, יָקַד Isa. 10:16, and יָקַדְתָּ Deut. 32:22; יָצַן *to awake*, יָצַן once יָצַן 1 Kin. 3:15; יָרַב *to be precious*, יָרַב and יָרַבְתָּ, or with a vowel letter for e, יָרַבְתָּ; יָשַׁם *to be desolate*, יָשַׁם once יָשַׁםְתָּ Ezek. 6:6; יָשַׁר *to be right*, יָשַׁר, once יָשַׁרְתָּ (3 fem. plur., §88) 1 Sam. 6:12. Some copies have יָשַׁרְתָּ Isa. 40:30 for יָשַׁרְתָּ.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Conversive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, יָדַרְתָּ, יָדַרְתָּ, יָדַרְתָּ. Pattahh in the ultimate becomes Seghol in יָדַרְתָּ (with a postpositive accent) Gen. 2:7, 19, and יָדַרְתָּ Gen. 50:26; but יָדַרְתָּ, יָדַרְתָּ, יָדַרְתָּ, only once before a

monosyllable, § 35. 1, נִיָּקַץ Gen. 9:24. The accent remains on the ultimate in the Lamedh Aleph form וְנִקַּץ, unless the following word begins with an accented syllable, e. g. וְנִקַּץ Gen. 4:16, 8:18. The pause restores the accent in all these cases to its original position, וְנִקַּץ Ruth 4:1, וְנִקַּץ Ps. 139:1, וְנִקַּץ Ps. 18:10, § 35. 2.

§ 148. 1. Kal construct infinitives with Yodh: רָבַט and with a feminine ending רָבַטְהָ, רָבַטְהָ, רָבַטְהָ with suff. רָבַטְהָ, once with prep. לְרָבַט 2 Chron. 31:7, Daghesh conservative after *z*, § 14. *a*; וְרָבַט, § 87, once וְרָבַט Josh. 22:25 and with prep. לְרָבַט 1 Sam. 18:29 from וְרָבַט; וְרָבַט once וְרָבַט 2 Chron. 26:15 from וְרָבַט, וְרָבַט.

2. Infinitives without Yodh: רָבַט (with suff. רָבַטְהָ), Ex. 2:4, and without the feminine termination רָבַט (with suff. רָבַטְהָ) and רָבַט (with suff. רָבַטְהָ), § 54. 2, וְרָבַט (with suff. רָבַטְהָ), § 87, once וְרָבַט Josh. 22:25 and with prep. לְרָבַט 1 Sam. 18:29 from וְרָבַט; וְרָבַט once וְרָבַט 2 Chron. 26:15 from וְרָבַט, וְרָבַט.

3. Imperatives with Yodh: וְרָבַט, וְרָבַט, וְרָבַט. Without Yodh: רָבַט (with ה parag. רָבַט Prov. 24:14), רָבַט (with ה parag. רָבַט Hos. 4:18, see § 92. *a*), וְרָבַט (fem. plur. וְרָבַט Cant. 3:11), וְרָבַט (שִׁבַּח, וְרָבַט). With both forms: וְרָבַט and וְרָבַט (וְרָבַט), וְרָבַט (וְרָבַט), twice וְרָבַט Judg. 5:13, וְרָבַט and וְרָבַט.

§ 149. 1. The Niphal of וְרָבַט has *u* instead of *o*, וְרָבַט Zeph. 3:18, וְרָבַט Lam. 1:4; וְרָבַט 1 Chron. 3:5, 20:8 has *u* followed by Daghesh. וְרָבַט, which according to Gesenius is from וְרָבַט, has *z*; Elwald assumes the root to be וְרָבַט, and refers to it likewise the Kal future and the Hiphil ascribed to וְרָבַט, § 147. 3. and § 150. 4. In that case the Daghesh in וְרָבַט Isa. 33:12. Jer. 51:58, will not require the explanation suggested in § 24. *c*, but the K'thibh הוֹצִיָּהוּ 2 Sam. 14:30 will be unexplained. וְרָבַט Ps. 9:17 is not the Niphal preterite or participle of וְרָבַט, but the Kal participle of וְרָבַט.

2. Yodh appears in the Niphal future of two verbs instead of Vav, וְרָבַט Gen. 8:12, 1 Sam. 13:8 K'ri, וְרָבַט Ex. 19:13. In the first person singular *s* always has Hhirik, וְרָבַט, וְרָבַט, וְרָבַט, וְרָבַט, וְרָבַט.

§ 150. 1. In the Hiphil the following verbs have Yodh preceded by Tseré, viz.: וְרָבַט to be good, וְרָבַט to howl, וְרָבַט to go to the right, וְרָבַט to change, וְרָבַט to suck. Yodh is likewise found in וְרָבַט Judg. 16:26 K'thibh, and in the following instances in which the prefix has Pattahh as in perfect verbs, וְרָבַט Hos. 7:12, וְרָבַט Prov. 4:25, וְרָבַט Ps. 5:9 K'ri (K'thibh הוֹצִיָּהוּ), וְרָבַט Gen. 8:17 K'ri (K'thibh הוֹצִיָּהוּ), וְרָבַט 1 Chron. 12:2.

2. In וְרָבַט Job 24:21 (elsewhere וְרָבַט) and וְרָבַט (once וְרָבַט Mic. 1:8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 147. 2. He remains after the preformative in וְרָבַט Isa. 52:5, וְרָבַט Neh. 11:17, Ps. 28:7, וְרָבַט 1 Sam. 17:47, Ps. 116:6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, וְרָבַט, וְרָבַט, וְרָבַט, and once the vowel Tseré is dropped before a suffix, וְרָבַט Ex. 2:9 for וְרָבַט.

3. Vav conversive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 147. 5, and shortens the final vowel, וְנִשָּׁב, וְנִינָק, וְנִרְשָׁב, וְנִחָשַׁב; but with a pause accent: וְנִחָרַר Ruth 2: 14.

4. The following verbs insert Daghesh in the second radical in the Hiphil, viz.: וְרָצַנְתִּי to *set, place*, וְרָצַעַתִּי to *spread*, וְרָצַקַתִּי to *pour*, except: מִיִּצְחָק: 2 Kin. 4: 5 K'ri (K'thibh מִיִּצְחָק), וְרָצַחַתִּי to *burn*, except הוֹצִיחִיחָה 2 Sam. 14: 30 K'thibh.

5. In the Hophal a few examples occur of *ū* followed by Daghesh, וְרָצַנְתִּי Ex. 10: 24, וְרָצַעַתִּי Isa. 14: 11, Esth. 4: 3, מִיִּצְחָק Isa. 28: 16, וְרָצַקַתִּי Job 11: 15; and a few of Hholem, הוֹרִיעַ Lev. 4: 23, 28, יוֹרָא Prov. 11: 25 for יוֹרִיחַ from יוֹרֵחַ. The construct infinitive: הוֹסִיף Ezr. 3: 11, and with the feminine termination הוֹסִיפָה Ezek. 16: 4, הוֹסִיפָה Gen. 40: 20, Ezek. 16: 5.

§ 150. 1. In the Kal preterite Yodh is once dropped, וָרַד Judg. 19: 11 for וְרָדָה. Hhirik occurs with the second radical of וָרַדַּח and וָרַשַׁח in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. וְרָשַׁחְתִּי, וְרָשַׁחְתָּ, וְרָשַׁחְתֶּם.

2. In the Piel future the prefix Yodh of the third person is contracted with the radical after Vav conversive, וְרָבַחְתִּי Nah. 1: 4 for וְרָבַחְתִּי וְרָבַחְתִּי Lam. 3: 33, וְרָבַחְתִּי Lam. 3: 53, וְרָבַחְתִּי 2 Chron. 32: 30 K'ri (K'thibh וְרָבַחְתִּי).

3. Three verbs have Vav in the Hithpael, הִתְרַחֵץ, הִתְרַחֵץ, הִתְרַחֵץ; ח is assimilated to the following ו and contracted with it in הִתְרַחֵץ Ezek. 23: 48 for הִתְרַחֵץ a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In הִתְרַחֵץ Ex. 2: 4 for הִתְרַחֵץ Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 151. 1. וָלָךְ and וָלָךְ. וָלָךְ to *go* in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were וָלָךְ. Thus, Kal inf. const. וָלָךְ (לָלָךְ), with suf. וָלָךְ (לָלָךְ) rarely וָלָךְ; fut. וָלָךְ (once with the vowel letter י for *ē*, וָלָלָךְ Mic. 1: 8, fem. pl. וָלָלָךְ), occasionally in poetry וָלָלָךְ (3 fem. sing. וָלָלָךְ); imper. וָלָךְ (with ה parag. וָלָלָךְ, or without the vowel letter וָלָךְ, fem. pl. וָלָלָךְ and וָלָלָךְ) once וָלָלָךְ Jer. 51: 50. Hiphil: וָלָלָךְ, once in the imper. וָלָלָךְ Ex. 2: 9, and once in the participle וָלָלָךְ Zech. 3: 7 for וָלָלָךְ, § 94. e.

2. וָאָסַף to *gather* and וָסַף to *add* are liable to be confounded in certain forms. In the Hiphil future of וָסַף, *σ* is twice represented by the vowel letter א, וָאָסַף 1 Sam. 18: 29, וָאָסַף Ex. 5: 7; וָאָסַף drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, וָאָסַף 2 Sam. 6: 1, וָאָסַף Ps. 104: 29, וָאָסַף Mic. 4: 6, וָאָסַף 1 Sam. 15: 6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. a. The apoc. Hiph. fut. of וָסַף when joined with the negative particle אַל is accented on the penult, וָסַף אַל Dent. 3: 26, and in one instance the vowel of the ultimate is dropped entirely, וָסַף אַל Prov. 30: 6.

3. הוֹשִׁבוּהֶם Zech. 10:6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁבָּהֶם from יָשַׁב *to dwell*, though Ewald derives it from שׁוּב *to return*, as if for הוֹשִׁבוּהֶם, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them*.

הִצְאִישׁ Isa. 30:5 "is regarded by Gesenius as an incorrect orthography for הִצְאִישׁ; but Maurer and Knobel read it הִצְאִישׁ and assume a root הִצְאִישׁ synonymous with בָּשׂ". Alexander in loc.

הוֹמִיִּי Ps. 16:5, see § 90.

## AYIN VAV (וֹ) AND AYIN YODH (יֹ) VERBS.

§ 152. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz :

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

*a.* Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpael of two, § 161. 1, the Niphal of הָיָה *to be*, and the Hiphil of הָיָה *to live*.

§ 153. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָמָה where *ā*, which arises from blending *ā* with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, מָנָה for מָנָה, בָּשׂ for בָּשָׂה. רָבָה for רָבָה. For an exceptional formation, see § 157. 1.

Active participle: קָם for קָמָה, מָנָה for מָנָה, בָּשׂ for בָּשָׂה, רָבָה for רָבָה, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.



Hiphil and Hophal: הָקִים for הִקְוִים, הָקִים for הִקְוִים, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קָים, רִיב; in the future the preformative commonly takes the simplest of the long vowels  $\bar{a}$ , יָקִים, יָרִיב, comp. רָטַב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding  $\bar{a}$ , forms  $\bar{o}$ , § 57. 2. (5), קֹם ( $k\bar{o}m = k\bar{a}um$ ) for קוֹם; נָקִים for נִקְוִים, the prefix usually taking the simplest of the long vowels  $\bar{a}$ ; יָקִים for יִקְוִים.

4. In the first and second persons of the Niphal and Hiphil preterites  $\bar{o}$  (ו) is inserted before the affixed termination in order to preserve the long vowel of the root from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future  $\bar{e}$  (י) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נִקְוִיָּה, יִקְוִיָּה. In the Niphal preterite, when the inserted ו receives the accent, the preceding ו is for euphony changed to ו, e. g. נִקְוִיָּה.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels  $\bar{o}$  and  $\bar{e}$  in distinction from the ordinary future, which has the pure vowels  $\bar{a}$  and  $\bar{e}$ ; § 65. 2.  $\bar{o}$ , thus רָטַב, רָטַב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, רָטַב, רָטַב.

§ 154. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עָנַד, or as י, e. g. קָים.

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קִיָּמָה, Pu. קִיָּמָה, Hith. הִתְקִיָּמָה.

*a.* In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *י* is softened, with the antecedent *a*, קִיָּמָה for קִיָּיָמָה: §82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. קָלָלָל, Pu. קָלָלָל.

*a.* The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 155. The inflections of Ayin Vav verbs are shown in those of קָיָם *to stand* or *rise*, in the following paradigm; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by הָיָב *to contend*.

*a.* Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

*b.* No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

# PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקָם	קוּמָם	קוּבָם
3 f.	קָמָה	נָקוּמָה	קוּמָמָה	קוּבָמָה
2 m.	קָמַתָּ	נָקוּמַתָּ	קוּמָמַתָּ	קוּבָמַתָּ
2 f.	קָמַתְּ	נָקוּמַתְּ	קוּמָמַתְּ	קוּבָמַתְּ
1 c.	קָמַתִּי	נָקוּמַתִּי	קוּמָמַתִּי	קוּבָמַתִּי
Plur. 3 c.	קָמוּ	נָקוּמוּ	קוּמָמוּ	קוּבָמוּ
2 m.	קָמַתְּם	נָקוּמַתְּם	קוּמָמַתְּם	קוּבָמַתְּם
2 f.	קָמַתְּן	נָקוּמַתְּן	קוּמָמַתְּן	קוּבָמַתְּן
1 c.	קָמַנִי	נָקוּמַנִי	קוּמָמַנִי	קוּבָמַנִי
INFIN. <i>Absol.</i>	קוּם	הִקּוּם	קוּמָם	קוּבָם
<i>Constr.</i>	קוּם	הִקּוּם	קוּמָם	קוּבָם
FUT. 3 m.	יָקוּם	יִקּוּם	יִקּוּמָם	יִקּוּבָם
3 f.	תִּקּוּם	תִּקּוּם	תִּקּוּמָם	תִּקּוּבָם
2 m.	תִּקּוּם	תִּקּוּם	תִּקּוּמָם	תִּקּוּבָם
2 f.	תִּקּוּמִי	תִּקּוּמִי	תִּקּוּמָמִי	תִּקּוּבָמִי
1 c.	אִקּוּם	אִקּוּם	אִקּוּמָם	אִקּוּבָם
Plur. 3 m.	יִקּוּמוּ	יִקּוּמוּ	יִקּוּמָמוּ	יִקּוּבָמוּ
3 f.	תִּקּוּמֶנָּה	תִּקּוּמֶנָּה	תִּקּוּמָמֶנָּה	תִּקּוּבָמֶנָּה
2 m.	תִּקּוּמוּ	תִּקּוּמוּ	תִּקּוּמָמוּ	תִּקּוּבָמוּ
2 f.	תִּקּוּמֶנָּה	תִּקּוּמֶנָּה	תִּקּוּמָמֶנָּה	תִּקּוּבָמֶנָּה
1 c.	נִקּוּם	נִקּוּם	נִקּוּמָם	נִקּוּבָם
IMPER. 2 m.	קוּם	הִקּוּם	קוּמָם	
2 f.	קוּמִי	הִקּוּמִי	קוּמָמִי	wanting
Plur. 2 m.	קוּמוּ	הִקּוּמוּ	קוּמָמוּ	
2 f.	קוּמֶנָּה	הִקּוּמֶנָּה	קוּמָמֶנָּה	
PART. <i>Act.</i>	קָם		מִקּוּמָם	
<i>Pass.</i>	קוּם	נָקָם		מִקּוּבָם

AND AYIN YODH VERBS.

HIPIIAL.	IIOPHAL.	IIITHPAEL.	KAL.
הקים	הקם	התקום	קב
הקמה	הקמה	התקומה	קבה
הקמות	(הקמה)	התקומת	קבת
הקמות	(הקמה)	התקומת	קבת
הקמותי	(הקמתי)	התקומתי	קבתי
הקמו	הקמו	התקומו	קבו
הקמותם	(הקמתם)	התקומתם	קבתם
הקמותן	(הקמתן)	התקומתן	קבתן
הקמונו	(הקמנו)	התקומנו	קבנו
הקם			קוב
הקים		התקום	קוב
קם	קם	תקום	קרב
תקים	תקים	תתקום	תקרב
תקים	תקים	תתקום	תקרב
תקמי	תקמי	תתקמי	תקריב
אקים	אקים	אתקום	אקרב
תקמו	תקמו	תתקמו	תקריבו
תקמנה	(תקמנה)	תתקמנה	תקרינה
תקמו	תקמו	תתקמו	תקריבו
תקמנה	(תקמנה)	תתקמנה	תקרינה
נקם	נקם	נתקום	נקרב
הקם		התקום	קרב
הקמי	wanting	התקומי	קריב
הקמו		התקומו	קריבו
הקמנה		התקומנה	(קרינה)
מקם		מתקום	קרב
מיקם			קריב

## REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 156. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. *הָיָה*, *נָלָה*; so likewise in the following guttural verbs and forms, *נָלַחַת* to *expire*, *רָחַחְתָּ* Isa. 29:22, *רָחַחְתָּ* Isa. 42:11, *אָלַחַת* to *be an enemy*, *עָלַחְתָּ* 1 Sam. 18:9 K'ri (K'thibh, עֵלַחְתָּ Jer. 4:31, which are confined to the Kal species, and in *רָחַחַת* to *be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, *בָּזַח* Zech. 4:10, *נָחַח* Isa. 41:18 but *נָחַח* Lev. 14:42. It has Tsere in *מָחַח* to *die*, *נָחַח* Isa. 17:11 but *נָחַח* Jer. 50:3, and Hholem in *אָחַח* to *shine*, *בָּשַׁח* to *be ashamed*, *טָבַח* to *be good*, § 82. 1. a, and in *בָּאָח* Jer. 27:18, elsewhere *בָּאָח* Isa. 1:6, Ps. 58:4, elsewhere *אָחַח* *אָחַח* Mal. 3:20. The following participles have Tsere, *מָלַחַח*, *עָלַחַח*, *נָלַחַח*; the following have Hholem, *בּוֹשָׁחַח*, *בּוֹשָׁחַח* 2 Kin. 16:7 (comp. *קוֹמִיחַח* Ex. 32:25 in the Samaritan copy), elsewhere *קָמַחַח*.

3. The vowel letter *א* is written for *ā*, § 11. 1. a, once in the preterite, *קָאָח* Hos. 10:14, and occasionally in the participle, *קָאָחַח* Judg. 4:21, *רָאָחַח* Prov. 24:7, *רָאָחַח* 2 Sam. 12:1, 4, Prov. 10:4, 13:23, *שָׂאָחַח* *despising* Ezek. 16:57, 28:24, 26, to be distinguished from *שָׂאָחַח* *rowing* Ezek. 27:8, 26. The consonant *א* is once introduced in place of the omitted *י*, *רָאָחַח* Zech. 14:10 for *רָאָחַח*; the ancient versions favour the assumption, that *קָאָחַח* Ps. 22:17 is in like manner for *קָאָחַח* *piercing*, though the most recent and ablest expositors take it to be a preposition and noun *like the lion*. Alexander in loc.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. *קָאָחַח* Lev. 18:28, *רָבַחַח* Gen. 26:22, *שָׂבַחַח* Gen. 40:15, *תָּרַחַח* Num. 13:32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, *וְלָחַח* Obad. ver. 16, *וְסָפַח* Am. 3:15, *וְנָחַח* Isa. 11:2, *וְנָחַח* Isa. 7:19 but *וְנָחַח* *ibid.*, *וְנָחַח* Zech. 5:4, *וְלָחַח* *ibid.*, where the feminine ending is *הַ* instead of *הָ*; so in the passive participle, *וְנָחַח* Isa. 59:5 for *וְנָחַח*.

§ 157. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, *בּוֹשַׁח* Judg. 3:25, *לָחַח* and *נָחַח* Isa. 7:2, elsewhere *לָחַח*, *נָחַח* Isa. 30:2, which is not from *קָחַח* Josh. 2:16, elsewhere *שָׂבַח*, and with suff. *רוֹאָחַח* Ezek. 10:17, *גּוֹחַח* Ps. 71:6, which is not the participle from *גָּחַח* (Gesenius), *גּוֹחַח* *my breaking forth*, i. e. the cause of it Ps. 22:10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, *אָחַח* Isa. 60:1, *בָּאָח*,







5. In a few instances *û* is found in the Hophal before Daghesh-forte or Sh'va, הִלְיָחָה Zech. 5:11, מָלָה Ezek. 41:9, 11 but הוֹלַח Lam. 5:5, and in some editions הִלָּם 2 Sam. 23:1, יָטַל Job 41:1, הִמָּחוּ 2 Sam. 21:9, though others read הִמָּחוּ, הִמָּחוּ, הִמָּחוּ.

§ 161. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: הָיַב *to render liable*, עָלַל *to do wickedly*, עָבַר *to blind*, עָלָה *to pervert*, עָלַע *to cry for help*, הִצְטִיחוּ Josh. 9:12, רָצַצְרוּ Josh. 9:4; so also קָנַם fut. קָנַם and קָנַם, קָנַד fut. קָנַד, which have quiescent Vav in other species, and קָנַח, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, בָּלַל *to sustain*, בָּאֲטָחִיהָ Isa. 14:23, מָטַלְטָלָה Isa. 22:17, מוֹצִיָּהָ Hab. 2:7, רָפַצְפָּצִיר Job 16:12 but רָפַצְצִיר Jer. 23:29, קָרָר Num. 24:17 and מְקָרָר Isa. 22:5, הִשְׁטִיחִי Isa. 17:11; הִשְׁטִיחִי Isa. 15:5 is for :רָשַׁעְרָיו, § 57. 1; רָשַׁעְרָיו Job 39:3 is perhaps for רָשַׁעְרָיו from רָשַׁע, comp. אָסַף Ps. 139:8 for אָסַף, § 88, though Gesenius conjectures that it is an erroneous reading for לָשַׁעְרָיו from לָשַׁע. The only Hithpael formed by a like reduplication is הִתְחַלְחַל Esth. 4:4, elsewhere הִתְחַלֵּל.

3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: הִצְוֹרְרָה, הִצְוֹרְרָה, הִצְוֹרְרָה. Hholem is changed to *û* before the doubled letter in the contracted form, וְרָבִינָה Job 31:15 for וְרָבִינָה, § 61. 3. Fürst explains וְרָבִינָה Isa. 61:6 as in like manner for וְרָבִינָה, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. בּוֹשְׁשָׁם Am. 5:11 is probably a variant orthography for בּוֹשְׁשָׁם, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With ו doubled, מָשָׁה Eccles. 1:15, מְרֹנְהִים Jer. 22:14. Reduplicated biliteral, פָּלַלְלָה 1 Kin. 20:27. The third radical reduplicated, הוֹלַלְלָה *to be born*, פוֹנְנִי Ezek. 28:13, Ps. 37:23, הוֹלַלְלָה Ps. 75:11 and מְרֹנְהִים Neh. 9:5, רָרַעְעָה Isa. 16:10, רָרַעְעָה Job 26:11, מְשׁוֹבְבָה Ezek. 38:8.

5. הוֹפְצֵה־הִיָּם Jer. 25:34 is an anomalous preterite from פָּצַח *to scatter*, with ה prefixed and inflected after the analogy of Niphal; some copies have the noun הוֹפְצֵה־הִיָּם *your dispersions*.

In הִתְעַבְּרִי Ezek. 36:11 for הִתְעַבְּרִי from עָבַר, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb עָבַר, e. g. וְהִתְעַבְּרִי. On the other hand, in הִתְעַבְּרִי Ex. 2:9 from עָבַר, Tsere is rejected as though it were from an Ayin Vav verb.

## LAMEDH ALEPH (לָא) VERBS.

§ 162. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, הִמָּצִיאוּ, מָצָאָה.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2),  $\text{מָצָא}$ ,  $\text{מָצָא}$ ,  $\text{הִמָּצִיא}$ . If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59,  $\text{מָצָא}$  for  $\text{מִצָּא}$ ,  $\text{נִמָּצָא}$  for  $\text{נִמִּצָּא}$ ; so likewise in the Kal future and imperative, where א as a guttural requires  $\alpha$ ,  $\text{רָמָצָא}$  for  $\text{רִמָּצָא}$ ,  $\text{מָצָא}$  for  $\text{מִצָּא}$ . A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite,  $\text{מָצָאתָ}$ ,  $\text{מָצָאתָ}$ .

3. With the single exception just stated, medial א quiesces in the diphthongal vowel  $e$  before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tseré,  $\text{נִמָּצָאתָ}$ ,  $\text{הִמָּצָאתָ}$ , in the feminine plurals of all the futures and imperatives in Seghol,  $\text{הִמָּצְאֵנָה}$ ,  $\text{מָצְאֵנָה}$ .

$\alpha$ . This  $e$  may arise from the diphthongal preferences of א, § 60. 1.  $\alpha$  (5), or it may be borrowed from the corresponding forms of לִּי verbs, between which and אֵי verbs there is a close affinity and a strong tendency to mutual assimilation. In Chaldee and Syriac no distinction is made between them.

§ 163. This class of verbs is represented in the following paradigm by  $\text{מָצָא}$  *to find*; the Piel and Hithpacl, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

$\alpha$ . In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

# PARADIGM OF LAMEDH ALEPHI VERBS.

	KAL.	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
<i>PRET.</i> 3 <i>m.</i>	מָלַךְ	נִמְלַךְ	מָלַךְ	הִמְלִיךְ	הִתְמַלֵּךְ
3 <i>f.</i>	מָלְכָה	נִמְלְכָה	מָלְכָה	הִמְלִיכָה	הִתְמַלְכָה
2 <i>m.</i>	מָלַכְתָּ	נִמְלַכְתָּ	מָלַכְתָּ	הִמְלַכְתָּ	הִתְמַלַּכְתָּ
2 <i>f.</i>	מָלַכְתְּ	נִמְלַכְתְּ	מָלַכְתְּ	הִמְלַכְתְּ	הִתְמַלַּכְתְּ
1 <i>c.</i>	מָלַכְתִּי	נִמְלַכְתִּי	מָלַכְתִּי	הִמְלַכְתִּי	הִתְמַלַּכְתִּי
<i>Plur.</i> 3 <i>c.</i>	מָלְכוּ	נִמְלְכוּ	מָלְכוּ	הִמְלִיכוּ	הִתְמַלְכוּ
2 <i>m.</i>	מָלַכְתֶּם	נִמְלַכְתֶּם	מָלַכְתֶּם	הִמְלַכְתֶּם	הִתְמַלַּכְתֶּם
2 <i>f.</i>	מָלַכְתֶּן	נִמְלַכְתֶּן	מָלַכְתֶּן	הִמְלַכְתֶּן	הִתְמַלַּכְתֶּן
1 <i>c.</i>	מָלַכְתֶּיךָ	נִמְלַכְתֶּיךָ	מָלַכְתֶּיךָ	הִמְלַכְתֶּיךָ	הִתְמַלַּכְתֶּיךָ
<i>INFIN.</i> <i>Absol.</i>	מָלַךְ	נִמְלַךְ	מָלַךְ	הִמְלִיךְ	
<i>Constr.</i>	מָלֵךְ	נִמְלֵךְ	מָלֵךְ	הִמְלִיךְ	הִתְמַלֵּךְ
<i>FUT.</i> 3 <i>m.</i>	יִמְלֹךְ	יִנְמֹלֵךְ	יִמְלֹךְ	יִהְיֶה מֶלֶךְ	יִתְמַלֵּךְ
3 <i>f.</i>	תִּמְלֹךְ	תִּנְמֹלֵךְ	תִּמְלֹךְ	תִּהְיֶה מֶלֶכָה	תִּתְמַלְכִי
2 <i>m.</i>	תִּמְלֹכְךָ	תִּנְמֹלְכְךָ	תִּמְלֹכְךָ	תִּהְיֶה מֶלֶכְךָ	תִּתְמַלְכְּךָ
2 <i>f.</i>	תִּמְלֹכְךָ	תִּנְמֹלְכְךָ	תִּמְלֹכְךָ	תִּהְיֶה מֶלֶכְךָ	תִּתְמַלְכְּךָ
1 <i>c.</i>	אֶמְלֹךְ	אֶנְמֹלֵךְ	אֶמְלֹךְ	אֶהְיֶה מֶלֶךְ	אֶתְמַלֵּךְ
<i>Plur.</i> 3 <i>m.</i>	יִמְלֹכּוּ	יִנְמֹלְכוּ	יִמְלֹכּוּ	יִהְיוּ מְלָכִים	יִתְמַלְכוּ
3 <i>f.</i>	תִּמְלֹכְנָה	תִּנְמֹלְכְנָה	תִּמְלֹכְנָה	תִּהְיוּ מְלָכוֹת	תִּתְמַלְכְּנָה
2 <i>m.</i>	תִּמְלֹכְכֶם	תִּנְמֹלְכְכֶם	תִּמְלֹכְכֶם	תִּהְיוּ מְלָכֵיכֶם	תִּתְמַלְכְּכֶם
2 <i>f.</i>	תִּמְלֹכְכֶם	תִּנְמֹלְכְכֶם	תִּמְלֹכְכֶם	תִּהְיוּ מְלָכוֹתֵיכֶם	תִּתְמַלְכְּכֶם
1 <i>c.</i>	אֶמְלֹכֶיךָ	אֶנְמֹלֵכֶיךָ	אֶמְלֹכֶיךָ	אֶהְיֶה מֶלֶכְךָ	אֶתְמַלְכֶיךָ
<i>IMPER.</i> 2 <i>m.</i>	מָלֵךְ	נִמְלֵךְ	מָלֵךְ	הִמְלִיךְ	הִתְמַלֵּךְ
2 <i>f.</i>	מָלְכִי	נִמְלְכִי	מָלְכִי	הִמְלִיכִי	הִתְמַלְכִי
<i>Plur.</i> 2 <i>m.</i>	מָלְכוּ	נִמְלְכוּ	מָלְכוּ	הִמְלִיכוּ	הִתְמַלְכוּ
2 <i>f.</i>	מָלְכְנָה	נִמְלְכְנָה	מָלְכְנָה	הִמְלִיכְנָה	הִתְמַלְכְנָה
<i>PART. Act.</i>	מֹלֵךְ		מֹלֵךְ	מְמַלֵּךְ	מְתַמַּלֵּךְ
<i>Pass.</i>	מְמַלֵּךְ	מְתַמַּלֵּךְ			



## REMARKS ON LAMEDH ALEPH VERBS.

§ 164. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, *נָשָׂאתי*, *נָשַׂאתָ*, *נָשַׂאתָ*.

2. Quiescent *א* is occasionally omitted from the body of the word, e. g. Kal pret. *נָשָׂאתי* Job 1:21 for *נָשַׂאתִי*, *נָשַׂאתִי* Num. 11:11, *נָשַׂאתִי* Judg. 4:19, *נָשַׂאתִי* Job 32:18, *נָשַׂאתִי* 1 Sam. 25:8 for *נָשַׂאתִי* fut. *נָשַׂאתָ* and *נָשַׂאתָ*; *נָשַׂאתָ* Deut. 28:57 part. fem. sing. for *נָשַׂאתָ* Job 41:17 for *נָשַׂאתָ* const. inf. with prep. and suff. from *נָשַׂאתָ*. Niph. pret. *נָשַׂאתָ* Josh. 2:16, *נָשַׂאתָ* Lev. 11:43. Otiant *א*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. *נָשַׂאתָ* Gen. 20:6 for *נָשַׂאתָ*, *נָשַׂאתָ* 1 Kin. 12:12 for *נָשַׂאתָ*, *נָשַׂאתָ* 2 Kin. 13:6, *נָשַׂאתָ* Jer. 32:35, *נָשַׂאתָ* Ps. 141:5, *נָשַׂאתָ* Ps. 55:16, *נָשַׂאתָ* 1 Kin. 21:29, Mic. 1:15, *נָשַׂאתָ* 2 Sam. 5:2, and in three other passages; *נָשַׂאתָ* Ruth 3:15 is Hiph. imper. fem. for *נָשַׂאתָ*, § 62. 2.

3. The vowel following *א* is in a few instances given to a preceding vowelless consonant, and the *א* becomes otiant or quiescent, § 57. 2 (3), *נָשַׂאתָ* Ps. 139:20 for *נָשַׂאתָ*, *נָשַׂאתָ* Jer. 10:5 for *נָשַׂאתָ* imp. for *נָשַׂאתָ*, *נָשַׂאתָ* Eccles. 10:5 Kal part. fem. for *נָשַׂאתָ*, *נָשַׂאתָ* 1 Sam. 14:33 for *נָשַׂאתָ*, *נָשַׂאתָ* Neh. 6:8 Kal part. with suff. for *נָשַׂאתָ*, *נָשַׂאתָ* Ezek. 47:8 for *נָשַׂאתָ*; and, on the contrary, quiescent *א* attracts to itself the vowel of the preceding consonant in *נָשַׂאתָ* Ex. 2:20 Kal imp. for *נָשַׂאתָ* and *נָשַׂאתָ* Cant. 3:11 for *נָשַׂאתָ* from *נָשַׂאתָ*.

4. Final *א* resumes its consonantal character upon the addition of suffixes *נָשַׂאתָ*, receiving (־) before *ה*, *ב*, and *כ*, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1, *נָשַׂאתָ*, *נָשַׂאתָ*, *נָשַׂאתָ* Pi. inf., *נָשַׂאתָ* Pi. inf., *נָשַׂאתָ* Kal inf. for *נָשַׂאתָ*, § 61. 1. c.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic *ה*, *נָשַׂאתָ*, *נָשַׂאתָ* Ps. 41:5, *נָשַׂאתָ* 1 Sam. 28:15, but *נָשַׂאתָ* Isa. 56:12. Tsere is rejected *נָשַׂאתָ* Neh. 2:13, 2 Chron. 1:10, or retained only in pause: *נָשַׂאתָ* Judg. 9:29.

§ 165. 1. He is, in a few instances, substituted for *א*, *נָשַׂאתָ* Ps. 60:4 for *נָשַׂאתָ*, *נָשַׂאתָ* Jer. 19:11 for *נָשַׂאתָ*, *נָשַׂאתָ* Ps. 4:7 for *נָשַׂאתָ*, § 3. 1. *a*, *נָשַׂאתָ* Jer. 49:10 for *נָשַׂאתָ*, *נָשַׂאתָ* 1 Kin. 22:25, 2 Kin. 7:12 for *נָשַׂאתָ* Job 8:21 for *נָשַׂאתָ*.

2. Sometimes *א* remains, but the vowels are those of *לֵה* forms, *נָשַׂאתָ* Ps. 119:101 for *נָשַׂאתָ*, *נָשַׂאתָ* Eccl. 8:12, 9:18, Isa. 65:20 for *נָשַׂאתָ*, *נָשַׂאתָ* 1 Sam. 22:2, Isa. 24:2, *נָשַׂאתָ* Eccl. 7:26, *נָשַׂאתָ* 1 Kin. 9:11, Am. 4:2 Pi. pret. for *נָשַׂאתָ*, *נָשַׂאתָ* Ps. 143:3 for *נָשַׂאתָ*, *נָשַׂאתָ* Jer. 51:34 for *נָשַׂאתָ*, *נָשַׂאתָ* 2 Kin. 2:21 for *נָשַׂאתָ*, *נָשַׂאתָ* Jer. 51:9 for *נָשַׂאתָ*, *נָשַׂאתָ* Job 39:24 for *נָשַׂאתָ*, *נָשַׂאתָ* Deut. 28:59 Hiph. pret. for *נָשַׂאתָ*, *נָשַׂאתָ* Ps. 135:7 Hiph. part. const. for *נָשַׂאתָ* from *נָשַׂאתָ*; to which may be added *נָשַׂאתָ* Ezek. 23:49, *נָשַׂאתָ* Jer. 50:20, with *י* inserted as in *לֵה* verbs.

3. Sometimes the ל"ה form is adopted both in consonants and vowels, כָּלָה Ezek. 28:16 for כָּלָה, כָּלָה 1 Sam. 6:10, לָהֶם Ezek. 39:26, כָּלָהֶם 1 Sam. 25:33 for כָּלָהֶם, כָּלָה Ruth 2:9 for כָּלָה, כָּלָה Gen. 23:6 for כָּלָה, כָּלָה Job 5:18 for כָּלָה comp. Jer. 8:11, 51:9, 2 Kin. 2:22, לָהֶם Ps. 32:1 for לָהֶם, לָהֶם Jer. 26:9 for לָהֶם, לָהֶם 1 Sam. 10:6, לָהֶם 2 Sam. 3:8, לָהֶם Isa. 29:7 for לָהֶם, לָהֶם Ezek. 8:3 is by some interpreters thought to be for לָהֶם *provoking to jealousy*, and by others explained in the sense of the ל"ה verb *selling* (Israel to their foes).

§ 166. 1. The 3 fem. preterite has the old ending הָ, § 86. b, in כָּלָה Ex. 5:16 for כָּלָה, כָּלָה Deut. 31:29, Isa. 7:14, Jer. 44:23, כָּלָה Gen. 33:11 Hoph. from כָּלָה, כָּלָה Ps. 118:23 (כָּלָה Deut. 30:11 is the feminine participle), to which the customary ending הָ is further added in כָּלָה 2 Sam. 1:26, כָּלָה Josh. 6:17 for כָּלָה.

2. A feminine termination הָ, הָ, or as in ל"ה verbs לָהֶם, is occasionally added to the construct infinitive, e. g. Kal, כָּלָה, כָּלָה, כָּלָה from כָּלָה to *meet*, distinguished from כָּלָה and כָּלָה Judg. 8:1 from כָּלָה to *call*, מָלָה and מָלָה never מָלָה, מָלָה Prov. 8:13, with suf. לָהֶם Ezek. 33:12. Niphal, כָּלָה Zech. 13:4. Piel, מָלָה and מָלָה 2 Sam. 21:2; מָלָה Ezek. 17:9 is a Kal inf. const., formed as in Chaldee by prefixing מָ.

3. There are two examples of the Niphal infinitive absolute, לָהֶם 2 Sam. 1:6 and לָהֶם Ex. 22:3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: לָהֶם, לָהֶם, לָהֶם. Hiphil inf. abs.: לָהֶם, לָהֶם.

4. The Hiphil future with Vav conversive commonly has Tsere in the ultimate, though Hhirik also occurs, לָהֶם, לָהֶם, לָהֶם, לָהֶם, לָהֶם, לָהֶם, once לָהֶם Ezek. 40:3, and once לָהֶם Neh. 8:2.

5. Kamets sometimes occurs in the ultimate of the Hithpael future, לָהֶם Num. 23:24 but לָהֶם Ezek. 29:15, so לָהֶם, לָהֶם, לָהֶם; more rarely in the preterite, לָהֶם.

§ 167. 1. The following are the only Pual forms which occur, Pret.: לָהֶם, לָהֶם, לָהֶם. Fut.: לָהֶם. Part.: לָהֶם, לָהֶם, לָהֶם, with suf. לָהֶם.

2. The following are the only Hophal forms: Pret. לָהֶם, לָהֶם, לָהֶם. Fut.: לָהֶם, לָהֶם, לָהֶם. Part.: לָהֶם, לָהֶם, לָהֶם.

3. For the anomalous forms, לָהֶם Deut. 33:16, לָהֶם Job 22:21, לָהֶם 1 Sam. 25:34 (K'thibh לָהֶם), see § 88 (sing. 3 fem.)

## LAMEDH HE (ל"ה) VERBS.

§ 168. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except in the

Kal passive participle, e. g. גָּלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הַ.

In the futures and participles it stands for *ē*, and is pointed הֶ.

In the imperatives it stands for *ē*, and is pointed הֵ.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed הִ, in the Hiphil and Hophal הֵ, in the Niphal and Piel ה' or הֵ. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending הִי.

*a*. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where וִה, occurring in all the species, is best explained by assuming ו to be radical (comp. הִצִּיחַ Ezek. 28: 17 as an alternate of הִצִּיחַ) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַח Job 3: 25, the reduplicated forms of three verbs, נָאֵחַ, מַנְהֵי, הִשְׁתַּחֲוֶה, and the peculiar form, אֶרְאֶה Isa. 16: 9.

*b*. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, הָהִי for הִי. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and occasionally appears in Piel, § 92. c, and Hithpael, § 96. *b*, the final Kamets of these species may be similarly explained. The ending, thus made uniform in the other species, passed over likewise into the Hiphil preterite, which it did the more readily since *a* belongs at least to some of its persons in the perfect verb. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

*c*. The futures, imperatives, and participles of certain of the species have *e* as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted into conformity with the rest) have or may have *a* in the ultimate; this, combined with the *i* latent in י, will again form *e*. In the future this becomes *ē* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 169. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as י, particu-

larly in prolonged or pausal forms, *הִסְתִּיר*, *הִסְתִּיר*; it is, however, commonly rejected and its vowel given to the antecedent consonant, *הִסְתִּיר* for *הִסְתִּיר*; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic *ה*, § 86. *ב*, *הִסְתִּירָה* for *הִסְתִּירָה*, to which is further appended the softened ending *ה*, thus *הִסְתִּירָהּ*, in pause *הִסְתִּירָהּ*.

a. The *ה* of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as *יְשׁוּעָה*, *יְשׁוּעָה*, *יְשׁוּעָה*, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the *ה* as hardened from *ה*, *הִסְתִּירָהּ* for *הִסְתִּירָהּ*, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant *ה* could be exchanged for *ה*, and that *ה* in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical *י* remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, *הִסְתִּירָהּ*, *הִסְתִּירָהּ*.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. *הִסְתִּירָהּ* from *הִסְתִּירָהּ*, *הִסְתִּירָהּ* from *הִסְתִּירָהּ*, *הִסְתִּירָהּ* from *הִסְתִּירָהּ*. The preterite 3 fem. takes its simple form, e. g. *הִסְתִּירָהּ* or *הִסְתִּירָהּ*, and in pause *הִסְתִּירָהּ*.

§ 170. The Lamedh He verbs will be represented by *הִסְתִּיר* to *uncover, reveal*, which is used in all the species.

# PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	קָלָה	נִקְלָה	קִלָּה
3 f.	קָלְתָה	נִקְלְתָה	קִילְתָה
2 m.	קָלִיתָ	נִקְלִיתָ	קִילִיתָ
2 f.	קָלִיתְּ	נִקְלִיתְּ	קִילִיתְּ
1 c.	קָלִיתִי	נִקְלִיתִי	קִילִיתִי
Plur. 3 c.	קָלוּ	נִקְלוּ	קִילוּ
2 m.	קָלְתֶם	נִקְלְתֶם	קִילְתֶם
2 f.	קָלִיתֶן	נִקְלִיתֶן	קִילִיתֶן
1 c.	קָלִינוּ	נִקְלִינוּ	קִילִינוּ
INFIN. <i>Absol.</i>	קָלַה	נִקְלָה	קִילָה
<i>Constr.</i>	קָלוֹת	נִקְלוֹת	קִילוֹת
FUT. 3 m.	יִקְלֶה	יִקְלֶה	יִקְלֶה
3 f.	תִּקְלֶה	תִּקְלֶה	תִּקְלֶה
2 m.	תִּקְלֶה	תִּקְלֶה	תִּקְלֶה
2 f.	תִּקְלִי	תִּקְלִי	תִּקְלִי
1 c.	אִקְלֶה	אִקְלֶה	אִקְלֶה
Plur. 3 m.	יִקְלוּ	יִקְלוּ	יִקְלוּ
3 f.	תִּקְלֶינָה	תִּקְלֶינָה	תִּקְלֶינָה
2 m.	תִּקְלוּ	תִּקְלוּ	תִּקְלוּ
2 f.	תִּקְלֶינָה	תִּקְלֶינָה	תִּקְלֶינָה
1 c.	נִקְלֶה	נִקְלֶה	נִקְלֶה
IMPER. 2 m.	קָלַת	חִקְלָה	קִילָה
2 f.	קָלִי	חִקְלִי	קִילִי
Plur. 2 m.	קָלוּ	חִקְלוּ	קִילוּ
2 f.	קָלֶינָה	חִקְלֶינָה	קִילֶינָה
PART. <i>Act.</i>	קֹלֶה		קֹלֶה
<i>Pass.</i>	קָלוּי	נִקְלָה	



## THE VERBS.

[illegible]

## SHORTENED FUTURE AND IMPERATIVE.

§ 171. 1. The final vowel הַ is rejected from the futures when apocopated or when preceded by Vav conversive. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, § 61. 2, to which the preceding Patahh is assimilated in the Hiphil, § 63. 2. *a*, the Hhirik of the Kal either remaining unchanged or being lengthened to Tsere in the simple syllable.

	KAL.		NIPHAL.		PIEL.		HIPHIL.		HITHPAEL.
Future.	הַגִּלָּה		הַגִּלָּה		הַגִּלָּה		הַגִּלָּה		הַתְּגַלָּה
Apoc. Fut.	הַגִּל or הַגִּל		הַגִּל		הַגִּל		הַגִּל		הַתְּגִל
Vav. Conv.	וַהֲגִל or וַהֲגִל		וַהֲגִל		וַהֲגִל		וַהֲגִל		וַהֲתְּגִל

2. The final vowel הַ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. Pi. גַּל for גִּלָּה, Hiph. הִגֵּל for הַגִּלָּה, Hith. הִתְּגַל for הַתְּגִלָּה.

## REMARKS ON LAMEDH HE VERBS.

§ 172. 1. Kal preterite: The third person feminine rarely occurs with the simple ending תָּ, קָטָה Lev. 25: 21, הִיחַ 2 Kin. 9: 37 K'thibh; so in the Hiphil, הִתְּקָטָה Ezek. 24: 12, הִתְּרָחַה Lev. 26: 34, and Hophal, הִתְּקָטָה Jer. 13: 19. Yodh is occasionally retained before asyllabic affixes, הִתְּקָטָה Ps. 57: 2, the only instance in which the feminine has the ending usual in other verbs, הִתְּקָטָה Deut. 32: 37, נָשִׂיחַ Ps. 73: 2 K'ri; so in the imperative, אֲתִיחַ, בִּשְׂחִי Isa. 21: 12; future, יִתְּקָטֵן, יִתְּרָחֵן, יִתְּקָטֵן, יִתְּרָחֵן, יִתְּקָטֵן, יִתְּרָחֵן, Niphal preterite, נָשִׂיחַ, Piel future, יִתְּקָטֵן, יִתְּרָחֵן, Hiphil future, יִתְּקָטֵן, imperative, הִתְּקָטֵן for הִתְּקָטֵן.

2. Infinitive: Vav is sometimes written for the final vowel of the infinitive absolute instead of הַ, בָּזוּ, קָטוּ, הָלוּ, הָרוּ, מָרוּ, עָשׂוּ, קָנוּ, רָאוּ, שָׂאוּ, and in a few instances the feminine termination is added, אֶלּוֹת, רָאוֹת, שָׂאוֹת. There are also examples of the omission of this termination from the construct infinitive, עָשׂוּ and שָׂאוּ, קָנוּ, רָאוּ, שָׂאוּ; once it has the form הִתְּקָטָה Ezek. 28: 17.

3. Future: There are a very few examples of Tsere as the last vowel of the future, הִתְּרָחַה Dan. 1: 13, הִתְּקָטָה Josh. 7: 9, הִתְּקָטָה Josh. 9: 24, הִתְּקָטָה Jer. 17: 17; so in the Piel, הִתְּקָטָה Lev. 18: 7 ff.; and, on the other

hand, there is one instance of an imperative ending in Seghol, viz., the Piel, רָבֵה Judg. 9:29. The radical ר remains and rests in Hhirik in נִהְיֶה (3 fem.) Jer. 3:6, in the Hiphil, תִּמְחֵר (2 masc.) Jer. 18:23, and in the Kal imperative, הָבֵר (2 masc.) Isa. 26:20. Yodh appears once as a consonant before a suffix, וַיִּצְחָקְךָ Job 3:25, and once before ה paragogic, אֶחָדָם Ps. 77:4, which is very rare in these verbs, but perhaps displaces the final vowel in אֶשְׁכְּחָה Ps. 119:117, and the Hithpacl, נִשְׁכַּחְתָּה Isa. 41:23. In a few instances י is restored as a quiescent before suffixes, וַיִּחַרְנוּ Hos. 6:2; חֲפִינִי 1 Kin. 20:35; וַיִּכְסֵּימוּ Ps. 140:10 K'ri, אֶפְאִיחֵם Deut. 32:26. Examples of the feminine plural, הִכְרַחְתִּי, הִדְרַחְתִּי, וַתִּחַרְנִי, וַתִּכְסֵּינִי, תִּכְרַחְתִּי and תִּכְרַחְתִּי.

4. The future of a few verbs when apocopated or preceded by Vav conversive simply drops its last vowel, either retaining Hhirik under the personal prefix or lengthening it to Tsere, וַיִּשָּׁב, וַיִּשָּׁבֵה, וַיִּשָּׁבֵהוּ, וַיִּשָּׁבֵהוּ, so in the Pe Nun forms, וַיִּזַּק and וַיִּזַּקְתָּ, and Pe Yodh וַיִּירֶה, with Pattahh-furtive under the first radical of the Pe guttural, וַיִּהְיֶה, § 17. , or the vowel of the personal prefix changed to Pattahh, § 60. 1, וַיִּבָּא, וַיִּבָּאֵה but וַיִּבָּאֵה, וַיִּבָּאֵה. Most commonly Seghol is inserted between the concurring consonants, וַיִּכְבֹּד, וַיִּכְבֹּדְךָ, וַיִּכְבֹּדְתָּ, וַיִּכְבֹּדְתָּ, וַיִּכְבֹּדְתָּ, וַיִּכְבֹּדְתָּ, וַיִּכְבֹּדְתָּ, וַיִּכְבֹּדְתָּ, or Pattahh if one of the consonants is a guttural, § 61. 2; thus, in Ayin guttural verbs, וַיִּלְשָׁב, וַיִּלְשָׁבֵה, וַיִּלְשָׁבֵהוּ, in Pe guttural from וַיִּלְשָׁב, § 60. 1. a. (3), וַיִּלְשָׁבֵה from וַיִּלְשָׁבֵה, or with the additional change of the vowel of the prefix to Pattahh, וַיִּלְשָׁבֵה from וַיִּלְשָׁבֵה, or with the additional change of the vowel of the prefix to Pattahh, וַיִּלְשָׁבֵה from וַיִּלְשָׁבֵה, or with the additional change of the vowel of the prefix to Pattahh, וַיִּלְשָׁבֵה from וַיִּלְשָׁבֵה. The rejection of the final vowel takes place frequently even in the first person singular, which in other verbs is commonly exempt from shortening, § 99. 3. a, וַיִּבָּא and וַיִּבָּאֵה, וַיִּבָּאֵה and וַיִּבָּאֵה, וַיִּבָּאֵה and וַיִּבָּאֵה. In a few instances the final vowel is retained in other persons after Vav conversive, e. g. וַיִּבָּאֵה 1 Kin. 16:25, וַיִּבָּאֵה 2 Kin. 1:10, וַיִּבָּאֵה Josh. 19:50, וַיִּבָּאֵה 1 Sam. 1:9, וַיִּבָּאֵה 1 Kin. 16:17, וַיִּבָּאֵה 1 Sam. 17:42, וַיִּבָּאֵה 2 Kin. 6:23, וַיִּבָּאֵה Deut. 32:18 is fut. apoc. of וַיִּבָּאֵה as וַיִּבָּאֵה or וַיִּבָּאֵה of וַיִּבָּאֵה.

5. The passive participle drops the final י in וַיִּבָּאֵה Job 15:22 for וַיִּבָּאֵה, וַיִּבָּאֵה Job 41:25 for וַיִּבָּאֵה, and fem. plur. נִשְׁכַּחְתִּי Isa. 3:16 K'thibh (K'ri וַיִּכְרַחְתִּי) 1 Sam. 25:18 K'thibh.

§ 173. 1. In the Niphal preterite Yodh may quiesce in either Tsere or Hhirik, though the former is more frequent, נִפְחֵר and נִפְחֵרִי, נִפְחֵרֵה and נִפְחֵרֵהוּ, נִפְחֵרֵה and נִפְחֵרֵהוּ.

2. Examples of the infinitive absolute: הִנָּחָה, הִנָּחָה, הִנָּחָה. Construct: הִנָּחָהוּ, הִנָּחָהוּ, הִנָּחָהוּ; with suffixes, הִנָּחָהוּ, הִנָּחָהוּ, הִנָּחָהוּ, once as though it were a plural noun, הִנָּחָהוּ Ezek. 6:8, so the Kal infin., הִנָּחָהוּ Ezek. 16:31, once with a preposition, הִנָּחָהוּ Ex. 10:3.

3. Future apocopated and with Vav conversive: וַיִּכְרַחְתָּ, וַיִּכְרַחְתָּ, וַיִּכְרַחְתָּ, וַיִּכְרַחְתָּ, and in one verb with Pattahh before וַיִּכְרַחְתָּ, וַיִּכְרַחְתָּ, וַיִּכְרַחְתָּ, Gen. 7:23, Ps. 109:13, though some editions omit the Daghesh-forste in the former passage, thus making it a Kal future.

§ 174. 1. Piel: Two verbs, נָאָה *to be becoming* and שָׁחָה *to draw* (the bow), having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is adhered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are, of the former, the preterite נָאָה Ps. 93:5, נָאָה Cant. 1:10, Isa. 52:7, and of the latter the participle plur. constr. שֹׁחָהִים Gen. 21:16. There are three examples of Hholem inserted after the first radical, § 92. *b*, שֹׁחָהִי Isa. 10:13 from שָׁחָה, the ש being an orthographic equivalent for ס, § 3. 1. *a*, and in the infinitive, הוֹשֵׁה, הוֹרֵה Isa. 59:13.

2. In the first person singular of the Piel preterite י sometimes quiesces in Tsere; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, גָּלִיתִי and גָּלִיתָ, קָנִיתִי and קָנִיתָ, בָּלִיתִי and בָּלִיתָ, פָּלִיתִי and פָּלִיתָ.

3. Infinitive absolute: קָנָה and קָנָה, כָּנַח, כָּנַח, הוֹנֵה, הוֹנֵה. The construct always ends in הֵה with the exception of כָּנַח also כָּנַח, and חָבִי Hos. 6:9.

4. Future: in אָרְבָּה Isa. 16:9 from רָבָה, the second radical is doubled as ר, § 153. 1, and the third appears as ו, § 56. 3. *a*; אָבְנָה Ex. 33:3 is for אָבְנָה, § 63. 1. *b*. With Vav conversive: וְנָבֵל, וְנָבֵל, וְנָבֵל, וְנָבֵל, וְנָבֵל, וְנָבֵל, so in the first person singular, וְנָבֵל, וְנָבֵל; once Pattahh is lengthened to Kamets, וְנָבֵל 1 Sam. 21:14; so in pause, וְנָבֵל Prov. 25:9.

5. The imperative has Seghol in a single instance, רָבֵה Judg. 9:29 and sometimes drops its final vowel, גָּל, חָל, מָן, נָס, צָו and צָוָה.

6. Pual infinitive construct with suffix: קָנִיתָו Ps. 132:1.

§ 175. 1. Hiphil preterite: The prefixed ה has occasionally Seghol, הִנָּחַ and הִנָּחַ, הִנָּחַ, הִנָּחַ, הִנָּחַ. Yodh may quiesce in Hhirik or Tsere, הִנָּחַ, הִנָּחַ, הִנָּחַ. Yodh once remains as a quiescent in the 3 masc. sing., הִנָּחַ Isa. 53:10, and once in the 3 masc. plur., הִנָּחַ Josh. 14:8 for הִנָּחַ, § 62. 2.

2. The infinitive absolute has Kamets in הִנָּחַ by way of distinction from הִנָּחַ and הִנָּחַ Jer. 42:2, which are always used adverbially. Construct: The prefixed ה has Hhirik in one instance, הִנָּחַ Lev. 14:43; לְהִנָּחַ 2 Kin. 19:25 K'thibh is for לְהִנָּחַ.

3. The future, when apocopated or preceded by Vav conversive, sometimes simply rejects its final vowel, וְנָבֵל, וְנָבֵל, וְנָבֵל from וְנָבֵל, וְנָבֵל from וְנָבֵל, וְנָבֵל from וְנָבֵל; commonly, however, Seghol is inserted between the concurring consonants, וְנָבֵל from וְנָבֵל, § 111. 2. *a*, וְנָבֵל, וְנָבֵל, וְנָבֵל, or Pattahh if one of the consonants is a guttural, וְנָבֵל, וְנָבֵל, וְנָבֵל. Occasionally the final vowel remains, וְנָבֵל 1 Kin. 16:17, 18:42, וְנָבֵל Ezek. 23:19; once the radical י appears quiescing in Hhirik, וְנָבֵל (2 masc. apoc. for וְנָבֵל) Jer. 18:23. The retention or rejection of the vowel is optional in the first person singular, וְנָבֵל, וְנָבֵל, וְנָבֵל and וְנָבֵל from וְנָבֵל, וְנָבֵל from וְנָבֵל.

4. The imperative is sometimes abbreviated, הַרְבֵּה and הָרַב, הַרְבֵּה and הָרַב, הַרְבֵּה and הָרַב, הַרְבֵּה and הָרַב (accent on the ultimate) Ps. 39:14 is for הַרְבֵּה, the same word Isa. 6:9 is from שָׁנֵה, § 140. 5.

5. Hophal infinitive absolute: הַשְׁפִּילָה Lev. 19:20.

§ 176. 1. Hithpacl: One verb שָׁחָה reduplicates its third radical, which appears as ו, הַשְׁתַּחֲוֶה *to worship*, fut. וְשָׁחָה, with Vav conv. וְשָׁחָה for וְשָׁחָה, § 61. 2, plur. וְשָׁחָה, infin. הַשְׁתַּחֲוֶה. and once with suff. הַשְׁתַּחֲוֶה 2 Kin. 5:18, the accent being thrown back by a following monosyllable. For the inflected participle, מְשַׁחֲוֶה Ezek. 8:16, see § 90, page 120.

2. In the preterite י mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, הִשְׁתַּחֲוִיתִי, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ.

3. The future apocopated and with Vav conversive: וְהָיָה, וְהָיָה, or with Kamets in the accented syllable, וְהָיָה, וְהָיָה, so always in pause, וְהָיָה, וְהָיָה Gen. 24:65.

4. The shortened imperative: הִתְחַלֵּץ, הִתְחַלֵּץ.

§ 177. 1. הָיָה *to be*, fut. הָיָה, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. בְּהָיִיתָ, בְּהָיִיתָ, though without a prefix it is הָיִיתָ, once הָיָה Ezek. 21:15. The apocopated future הָיָה (in pause הָיָה) and with Vav conversive וְהָיָה, is for וְהָיָה, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1). page 116, when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future הָיָה Eccl. 11:3, where the second radical appears as ו, which it sometimes does in the imperative, הָיָה and הָיָה Gen. 27:29 or הָיָה Job 37:6, and in the participle הָיָה Neh. 6:6, Eccl. 2:22, fem. הָיָה Ex. 9:3.

2. הָיָה *to live*. The root חָיָה is usually inflected as a Lamedh He verb pret. חָיָה, fut. חָיָה, apoc. חָיָה, with Vav conversive וְחָיָה, though in the preterite 3 masc. it occasionally takes an Ayin doubled form. חָיָה, e. g. Gen. 3:22, 5:5, and once in the 3 fem. an Ayin Yodh form: חָיָה Ex. 1:16, or it may be explained as an Ayin doubled form with Dagheshe-forte omitted, § 25.

3. In a few instances א is substituted for the third radical in Lamedh He verbs, חָיָה, Ezek. 43:27, חָיָה Isa. 21:12, חָיָה Jer. 23:39, חָיָה 2 Chron. 26:15, חָיָה Prov. 1:10 from חָיָה, חָיָה Deut. 33:21 from חָיָה, חָיָה 2 Chron. 16:12, חָיָה Lam. 4:1, חָיָה 2 Kin. 25:29, חָיָה Eccl. 8:1, חָיָה 2 Sam. 21:12 K'ri for חָיָה Hos. 11:7, Deut. 28:66 for חָיָה, § 56. 4, חָיָה 2 Sam. 11:24 from חָיָה; the vowels are those of Lamedh Aleph verbs in חָיָה Jer. 3:23 for חָיָה 1 Kin. 17:14 for חָיָה, חָיָה Dan. 10:14 for חָיָה; and the full Lamedh Aleph form is adopted in חָיָה Hos. 13:15 for חָיָה.



## DOUBLY IMPERFECT VERBS.

§ 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פֿאַ and לִה will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both עִר and לִה the ר is invariably treated as a perfect consonant, and the לִה peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

## DEFECTIVE VERBS.

§ 179. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a לִא verb may appear with a לִה form, or an עִר verb with an עִל form or *vice versa*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus. פֿאַץ means *to shut up* or *restrain*, and פֿאַה *to be finished*: yet a few לִה forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from פֿאַץ, but assimilated in inflection to the לִה paradigm. On the other hand, קָרָא means *to call*, and קָרָה *to meet*; but so many לִא forms are found with this latter signification that it seems necessary to assume a second root קָרָא having that

meaning. The verb *to run* is ordinarily רוץ; but רצוה Ezek. 1: 14 is too remote from an רו form to be referred to that root; hence it is traced to another verb רצא of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוב *to be good*, used in the Kal species only in the preterite, the corresponding future is from הטב; קרר Kal pret. *to fear*, the fut. and imper. from קרר; רלץ Kal pret. and inf. *to spit*, fut. from רלץ; נלץ Kal pret. and inf. *to break or disperse*, fut. and imp. from נלץ; פלץ Kal pret. *to be alienated*, fut. from פלץ; טלה K. pret. *to be a prince*, fut. from טלה; רלב Kal pret. and inf. *to be many*, fut. from רלב which is used throughout the species; רחם Kal fut. *to be hot*, pret. and inf. from רחם, which is also used in the future; רצץ *to counsel*, borrows its Kal imper. from רצץ; קוץ Kal fut. *to awake*, pret. from the Hiphil of קוץ, which is also used in inf. imper. and fut.; נצב *to place*, the reflexive is expressed by הנהנב from נצב; שטה *to drink*, the causative is from השטה; הוהיש from הוהיש is used as the causative of הוהיש *to be ashamed*, as well as הוהיש; הלץ *to go*, derives many of its forms from הלץ; רחב *to give*, is only used in the Kal imperative, it is supplemented by נתן of totally distinct radicals.

## QUADRILITERAL VERBS.

§ 180. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.: Piel pret. פרח he spread, Job 26: 9, where the original Pattahh of the initial syllable of the Piel, § 82. 5. b (3), is preserved; fut. with suf. פרח he

*shall waste it*, Ps. 80:14. Pual pret. רִנְּנָהּ *it freshened*, Job 33:25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רִנְּנָהּ; part. מְרִנְנָהּ *scaled off* or *resembling scales*, Ex. 16:14. מְרִנְנָהּ *clothed*, 1 Chron. 15:27. Hiphil pret. הִרְנִיחָהּ *they stank*, Isa. 19:6 for הִרְנִיחָהּ as נִרְנְחוּ for נִרְנְחוּ, derived from רִנְּנָהּ *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from רִנְּנָהּ, § 94. *a*, comp. Alexander in loc.; fut. אֶרְנִיחָהּ *I will turn to the left*, Gen. 13:9; הִרְנִיחָהּ Isa. 30:21, part. מְרִנְנָהּ 1 Chron. 12:2 from מְרִנְנָהּ *the left hand*, elsewhere reduced to a trilateral by the rejection of א, מְרִנְנָהּ 2 Sam. 14:19, הִרְנִיחָהּ Ezek. 21:21. To these may be added the form, which occurs several times in the K'thiibh מְרִנְנָהּ 1 Chron. 15:24, etc., and מְרִנְנָהּ 2 Chron. 5:12, for which the K'ri substitutes מְרִנְנָהּ or מְרִנְנָהּ. As it is a denominative from הִרְנִיחָהּ *a trumpet*, it has been suspected that the form first mentioned should be pointed מְרִנְנָהּ; the other, if a genuine reading, is probably to be read מְרִנְנָהּ.

## NOUNS.

### THEIR FORMATION.

§ 181. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from pre-existing words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients, whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz. :

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz. :
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב father, ארץ earth. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך to reign, and מלך king from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך king may be said to be derived from the root מלך to reign, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 187. 2. a, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 182. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz. :

1. Monosyllables, or those in which the trilateral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Trilateral Monosyllables.*

§ 183. The formative vowel may be given either to the second radical קטל, קטיל, קטול, קטוי, or to the first, קטל,

קָטַל, קָטַל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh is assimilated, § 63. 2. *a*, קָטַל, קָטַל, קָטַל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

*a*. In this and the following sections קָטַל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קָטַל has but one derivative קָטַל *slaughter*, and this only occurs in Obad. ver. 9.

*b*. As *ī*, *ō*, and *ū* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ā*, מְאִלְּת *a little* prop. *paucity*, דְּבִשׁ *honey*, אָדָם *man*; *ā*, אִזְלִי *strength*, כְּתָב *writing*, שְׁאֵר *residue*; *ē*, שֵׁכֶם *shoulder*, סִבְיָה *bush*; *ē*, רָלַל *howling*, בָּאֵל *grief*, זָאֵל *a wolf*; especially *ī*, *ō*, and *ū* which occur with greater frequency than any others. When the first radical receives the vowel, *ī* and *ū* are likewise excluded, inasmuch as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol אֶלְיָא *a valley*, שְׁוֹא *vanity*, חַטָּא *sin*, גִּדְּיָה *spikenard*, קִיָּא *truth*. Kamets is only found before Vav, § 63. 2. *a*, מְוִיָּה, and in pause, § 65, אֶמְוִיָּה, אֶמְוִיָּה.

*c*. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing א, § 53. 1. *a*, with a short vowel, mostly *ē*, § 60. 1. *a* (5); but occasionally *ā*, אֶצְבָּע *finger* for אֶצְבֵּב *lattice*, אֶבְבֵּל *bell*, and אֶרְוִיָּה *arm*, אֶתְבְּוִיָּה and אֶתְבְּוִיָּה *yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. אֶמְלִיָּה *emptiness*, שְׁכֹוֹל *bereavement*, מְעֹוִיָּה *strength*, יָדָא *righteousness*, לְעֹז *help*, גְּדֹלָה *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, אֶבְרָר *lord* from אֶבֶר *to be mighty*, אֶמְוִיָּה *man* from אֶמֶשׁ *to be sick*, גְּבִיל *boundary*, לְסֹף *libation* prop. *pouring out*, לְמֶקַּע *valley* prop. *depth*, חֶמְצָה *vinegar* prop. *sourness*.

*a*. That the position of the formative vowel before or after the second radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. אֶבְרָר and אֶבֶר *man*, אֶמְוִיָּה



and נֹשֵׁט *plant*, נֹשֵׁט and נֹשֵׁט *prison*, בֶּהֱן and בֶּהֱן *thumb*, נֹהֵה and נֹהֵה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָטַל and קָטַלָּה, § 87, קָטַל and קָטַלָּה. (4.) The fact that Segholates may arise alike from קָטַל and קָטַל, § 61. 1. b. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. שֶׁבֶר *servant*, Aram. שֶׁבֶר, Arab. عَبْدٌ.

b. The presence of imperfect letters in the root may occasion the following modifications:

פֶּ roots. Aleph, as a first radical, sometimes receives a long vowel (ֶ) instead of Sh'va (ְ), § 60. 3. c, אֶלֶף *fidelity* for אֶלֶף, אֶלֶף *girdle* for אֶלֶף.

טֶ Guttural and טֶ Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, שִׁמְעָה *confidence*, שִׁמְעָה *hearing*, שִׁמְעָה *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh, נָעֵר *young man*, נָעֵר *youth*, פָּחַד *fear* but אָהַל *tent*, אָהַל *bread*.

נֶ and פֶּ roots. A vowelless י or נ is in a few instances rejected from the beginning of a word, § 53. 2. a, בָּוֵל *produce* for בָּוֵל, נֶבֶל *familiarity* for נֶבֶל, נֶבֶל *elevation* for נֶבֶל, נֶבֶל *lamentation* for נֶבֶל, particularly in feminines and secondary derivatives; thus, נֶבֶל, נֶבֶל, נֶבֶל, נֶבֶל drop an initial Yodh, and נֶבֶל, נֶבֶל an initial Nun. Nun may also experience assimilation when it is a second radical, אָנָּה *anger* for אָנָּה, אָנָּה *cup* for אָנָּה.

נֶ and נֶ roots. In Segholates י is preceded by Kamets יָ (according to Kimehi נֶ in Ezek. 28: 18) *wickedness*, מֶדֶת *midst*, unless the last radical is a guttural, מֶדֶת *space*; י is preceded by Pattahh and followed by Hhirik, לַיְלָה *night*, עַיִן *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as בָּרַד *brand* for בָּרַד, אֶיִל *island* for אֶיִל, מֶרֶד *watering* for מֶרֶד, § 53. 3.

נֶ roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as מֶשֶׁה *bush*, מֶשֶׁה *weeping*, מֶשֶׁה *thought*. When י appears as the radical, it prefers the form מֶשֶׁה *weeping*, מֶשֶׁה *fruit*, מֶשֶׁה *vessel*; י retains its consonantal character in מֶשֶׁה *winter*, מֶשֶׁה *quail*, or it may be changed to its cognate vowel ā, which combines with the preceding ā to form ā, § 62. 1, מֶשֶׁה (for d'yāu) *ink*, מֶשֶׁה *antelope*. In Segholates י quiesces in Shurek, § 57. 2. (1), מֶשֶׁה *swimming* for מֶשֶׁה, מֶשֶׁה *emptiness*; the lexicon of Gesenius contains the forms מֶשֶׁה *garment*, מֶשֶׁה *end*, מֶשֶׁה *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מֶשֶׁה, מֶשֶׁה, מֶשֶׁה.

## 2. The main vowel in the ultimate.

§ 185. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its prin-

cial syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קטל or קטל, קטל, קטל, קטל, קטל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is *ā*, *ē*, or *ō*, and a passive signification when it is *ī* or *ū*, קטן and קטן *small*, קטן *fat*, קטן *made of brass*, קטן *chosen*. Those with *ā* and *ī* in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, קטן *herbs* prop. *green*, קטן *strong drink* prop. *intoxicating*, קטן *leopard* prop. *spotted*, קטן and קטן *turban* prop. *wound around*, קטן *glory*, that which is *glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in *ל* verbs they have superseded the regular formation, § 153. 1, קטן for קטן. Kal passive participles are verbals with *ū*. This formation with *ī* in the ultimate is adopted in several names of seasons, קטן *Abib*, the time of ears of corn, קטן *ingathering* prop. the being gathered, קטן *vintage*, קטן *pruning-time*, קטן *ploughing-time*, קטן *harvest*.

b. Adjectives with *ō* commonly express permanent qualities, those with *ē* variable ones. קטן *great*, קטן *growing great*; קטן *strong*, קטן *becoming strong*; קטן *near*, קטן *approaching*; קטן *remote*, קטן *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., קטן *long*, קטן *round*, קטן *deep*, קטן *high*; קטן *red*, קטן *spotted*, קטן *speckled*, קטן *green*, קטן *striped*, קטן *white*, קטן *bay*, קטן *black*; קטן *sweet*, קטן *pure*, קטן *holy*. And the latter are employed of shifting and evanescent states of body and of mind, קטן *thirsty*, קטן *hungry*, קטן *sated*, קטן *weary*, קטן *grieving*, קטן *desiring*, קטן *fearing*, קטן *exulting*.

c. The active signification asserted for the form קטן in a few instances cannot be certainly established; קטן or קטן *fowler*, is intransitive in Hebrew conception as is shown by the construction of the corresponding verb, comp. Lat. *aucupari*, *aucupatus*. Other alleged cases are probably not nouns but absolute infinitives of Kal, קטן Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); קטן Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even קטן Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. *ל* roots are restricted to forms with *i*, in which the radical *י* quiesces, קטן *fresh*, קטן *afflicted*, קטן or קטן with otiant *א*, § 16. 1, *pure*,

or with *a* which combines with it to form *ē*, טָהַר, טָהַר, and טָהַר *field*, רָחַף *fair*, גָּאָה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דָּגָה, מָרָה *mark* for מָרָה, עֵץ *tree* for עֵצָה, בֶּן *son* for בֶּנָה, פֶּה *mouth* for פֶּהָה, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, מְנִי *meek*, or *ē*, מְנִי *secure*.

### 3. The main vowel in the penult.

§186. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוּטֵל, קוּטֵל, קוּטֵל, קוּטֵל.

2. These indicate the agent, and are either active participles, קוּטֵל *killing*, or substantives, הוֹרֵם *signet-ring* prop. *sealer*, אוֹיֵב *enemy*, one practising hostility, שׂוֹרֵף *fox* prop. *digger*, בִּרְמָה *hammer* prop. *pounder*, הַיֵּלֶל *morning-star* prop. *shining one*.

*a.* A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, הוֹלֵל *sailor* prop. *rope-handler*, הוֹרֵשׁ *ploughman*, יוֹצֵר *potter* prop. *former*, בּוֹשֵׁם *fuller*, כּוֹהֵן *priest*, כַּבֵּם *vine-dresser*, כּוֹמֵר *merchant*, כּוֹסֵף *scribe*, רּוֹשֵׁל *trafficker*, רֹעֶה *shepherd*, רֹפֵא *physician*, רֹמֵם *dealer in unguents*, רֹמֵם *embroiderer*, שׂוֹמֵר *watchman*, שׂוֹמֵר *porter* prop. *gate-keeper*, שׂוֹפֵט *judge*.

*b.* In a very few instances *u* in the first syllable is shortened and followed by Dagliesh-forte conservative, עוֹבֵד and עוֹבֵד *pipe*, גּוֹמֵץ *pit*.

*c. ע"ע roots.* The contraction of ע"ע and the quiescence of ע" roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from ע"ע roots are כָּב, כָּב, כָּב, כָּב, §183. *b.* Of these כָּב = כָּבֵב belongs to the monosyllabic formation, and is chiefly used of abstracts, כָּב *purity*, רָב *multitude*, חָב *integrity*, לָב *yoke*; and כָּב = כָּבֵב to the first species of dissyllables, embracing adjectives and concrete nouns. חָב *perfect*, חָב *feast*; while כָּב and כָּב may arise indifferently from either, בָּב *rottenness* is an abstract noun for בָּבָה, but רָב *tender* is an adjective for רָבָה, Kamets being compressed to Pattahh before the doubled letter, comp. §135. 3; לָב *heart* is for the dissyllable לָבָב, but חָב *favour* for the monosyllable חָבָב.

ע" and ע" roots. Nouns from quiescent ע" and ע" roots may be divided into three pairs of forms, קָם, קָם; רָב, רָב; קָם, קָם. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, לָב *strife*, טָב *goodness*, the first pair

to the first species of dissyllables, קָשׁ *poor*, יָדָר *proud*, אֱלֹהִים *God* prop. *the mighty one*, and the second pair may belong to either, רָעָה = רָעָה *poverty*, קָם = קָם *empty*, אָזַן = אָזַן *strength*, טוֹב = טוֹב *good*.

CLASS II.—Nouns with reduplicated radicals.

§ 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *i* or *u* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חַלְשׁ *very weak*, פָּתַח *seeing* prop. (having eyes) *wide open*, צַדִּיק *righteous*, גִּבּוֹר *mighty man*, חֲפִיז *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *a*, *i*, or *u* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *e* or *o*. Several nouns with *a* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. *a*, אֶזְרָא *husbandman*, דִּיג *fisherman*, שֹׁפֵט *judge*, חָרָשׁ (= חָרַשׁ) *workman*, טָבַח *cook*, מַלְיָח *seaman* (from מַלַּח *salt*), כַּבֵּל *bearer of burdens*, צַדִּיק *hunter*, קַשָּׁה *bowman*, גַּנָּב *thief*, not a mere equivalent to גֻּנָּב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קָשׁ is applied to deformities and defects, physical or moral, אֵבֶם *dumb*, גִּבְרִי *hump-backed*, חָרָשׁ (= חָרַשׁ) *deaf*, עִוֵּר *blind*, פֶּסֶח *lame*, קַרְחָה *bald*, נִקְשָׁה *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. *a*, קַמְזוּשׁ and קַמְזוּשׁ *nettle* prop. *badly pricking*, קַרְשׁוּר *smoke*, טַיַּחֲוִיר *the Nile* prop. *very black*, צִיְרִיק *prison*, כִּידוּר *spark*, בִּרְדוּר *battle*, נִרְצוּר *spark*.

d. The following double the third radical in place of the second, בְּרִחָה *brood*, בִּרְזֵן *green*, נְיָזֵן *quiet*, נְאִיָּה *comely* from נָאָה, the last radical appearing as ו, § 169, אֶמְלֵל *feeble*, where the long vowel Tseré is inserted to prevent the concurrence of consonants.

e. עָר and more rarely עָ roots reduplicate the biliteral formed by their contraction, גִּלְגָּל and גִּלְגָּל *wheel* prop. *roller*, חֲרָחַת *frightful*, גִּירָה *girt*, קִרְדָּן *crown of the head* prop. *dividing* (the hair); so fem. חֲלָחָה *severe pain*, טָטַח *casting down*, גִּלְגָּלָה *skull*, and plur. כַּסְפָּוֹת *baskets*, עֲוִירִים *turning*.



*upside down* from עָנָה = עָנָה (sing. לִלְאָנָה (sing. לִלְאָנָה) loops and לִלְאָנָה (sing. לִלְאָנָה) probably לִלְאָנָה = לִלְאָנָה winding stairs from לָנָה = לָנָה; a root לָנָה is need- lessly assumed by Gesenius. Sometimes the harsh concurrence of con- sonants is prevented by the insertion of a long vowel, צָלְצַל (const. צָלְצַל) cymbal prop. tinkling, עָרָר and עָרָר stark naked, totally destitute, קָבָל despicable, or the softening of the former of the two consonants to a vowel, § 57. 1, כּוֹכַב star for כּוֹכַב, בְּדָפֹה bands worn on the forehead for בְּדָפֹה (with the ending ון added) ignominy for בָּבֶלֶן, בָּבֶלֶן Babylon for בָּבֶלֶן, or its assimilation to the succeeding consonant, בְּדָפֹה something circular, a circuit for בְּדָפֹה. The second member of the redu- plication suffers contraction or change in שְׂרָשָׁה chain for שְׂרָשָׁה and בְּרָשָׁה floor for בְּרָשָׁה.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ī* to the first, חֲבֹק, חֲבֹק folding the hands, שְׁלֹמִים retribution, שְׁקִיזִין abomination, and in the plural כְּפָרִים atonement, פְּקֻדִּים commandments, שְׁלוּחִים divorce.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil חֲמֹל melting from חָמַל, חֲמֹל cessation from the חָמַל root, Niphal נִפְחָלִים wrestlings: נִפְחָלִים when derived from the Niphal means repentings, when from the Piel consolations.

c. ע"ע roots reduplicate the biliteral to which they are contracted, חֲרָרָה inflammation, שְׂשֻׁשִׁים delight.

c. A few roots, which are either ע"ע or ט"ט guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, גִּצְחוֹן thorn-hedge, פָּארוֹר (= פָּארוֹר) ruddy glow, תְּמָרִים upright columns designed for way-marks, שְׁעָרָה horror, גִּזְזָאִים adulteries, גִּבְרִים ridges, also with *ō* or *ī* in the last syllable, נִירָה acquiescence, נִירָה pasture, שִׁיָּר shower, בְּמִירָה obscurity. שְׂפָרִי (K'tlibh שְׂפָרִי) tapestry, חֲבֵלִים whence חֲבֵלִים dark. The concurrence of consonants is relieved in שְׂנָיִל (in some editions) snail by Daghesh-forte separative.

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, פְּקֻדָּה complete opening, יְפֵה־יָפִיָּה very beautiful, or more particularly repeti- tion, חֲפָפָה twisted prop. turning again and again, חֲלָפָה slippery, חֲקָפָה crooked, חֲתָפָה perverse, חֲמָפָה mixed multi- tude prop. gathered here and there, חֲבָפָה spots or stripes, חֲמָפָה moles prop. incessant diggers. As energy is con- sumed by repeated acts or exhibitions and so gradually



weakened, this form becomes a diminutive when applied to adjectives of colour, אַדְמָמִים *reddish*, יִרְקָק *greenish*, שְׁחָרָר *blackish*.

a. The first of two concurring consonants is softened to a vowel in הַצִּצְרָה *trumpet* for הִצְרָה, and probably מְזַאֵל Lev. 16:8 for מִזְאֵל.

b. פִּי roots drop their initial radical, הַבְּהִיָּים *gifts* from יָהֵב, צִאֲצָאִים *offspring*, issue from יָצָא.

CLASS III.—Nouns formed by prefixes.

§ 189. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲבָזָב *utterly deceitful*, אֲבָזָר *violent*, אֲיָרֵן (= אִירָן) *perennial*, אֲזִזָּה (only represented by a derivative, § 94. a) *very foul, fetid*, אֲשָׁמָן *exceedingly gross or thick* (applied to darkness, Isa. 59:10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכָרָה *memorial*, אֲהָרָה *declaration*.

a. This form corresponds with أَفْتَلَّ the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הֲרָבָל (= אֲרָבָל) *palace, temple* prop. *very capacious* from רָבַל in the sense of its cognate כּוּל *to contain*. So, likewise, in a few verbals with feminine terminations, הִשְׁמַעְתִּי Ezek. 24:26 *causing to hear* used for the Hiph. infin., § 128, הִצַּלְתִּי *deliverance* from נָצַל, הִנָּחַת *grant of rest* (= הִנָּחָה) from נָחַת.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 183. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 190. The consonants prefixed in the formation of nouns are מ, ה, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטֵל, מִסְבֵּב, תְּבִלָּה, תְּאֻשִּׁיר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטֵל, מִקְטֵל.



פָּתַח *to open*, מִלְמֵד *goad* from לָמַד *to learn*, מִשֹּׁר *saw* from נָשָׂר *to saw*.

3. The place or time *in which* it is done, מִזְבֵּחַ *altar* from זָבַח *to sacrifice*, מַרְבֵּץ *lair*, מִכְּבֵן *brick-kiln*, מִיָּשָׁב *period of residence*.

4. The action or the quality *which* is expressed by the root, מִשְׁבַּח *slaughter*, מִכְפָּר *mourning*, מִרְגָה *sickness*, מִשְׁגָה *error*, מִיֶּשֶׁר *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as מִהִפְכָה *overturning*, מִשְׁאוֹת Ezek. 17:9, §166.2. In Chaldee the infinitive regularly takes this form, e. g. מִקְטֵל *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, מִזֶּמֶר *food* from אָכַל *to eat*, מִזְמֹר *psalm* from זָמַר *to sing*, מִלִּקְחָה *booty* from לָקַח *to take*, מִשְׁמֵנִים *fat things* from שָׁמֵן *to be fat*, מִמְּעַר *that which is small*, מִרְחֵק *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, מִזֶּמֶר *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; מִכְּבֵן *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; מִקְדָּשׁ means both a *holy thing* and a *holy place*; מִמְכָּר *sale* and *something sold or for sale*; מִמְלָכָה *royal authority* and *kingdom*; מִיָּצֵא *the act, place, and time of going forth* and *that which goes forth*; מִיָּשָׁב *the place and time of sitting or dwelling* as well as *they who sit or dwell*.

§ 192. Nouns formed by prefixing י or ת denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יִפְתָּח *Jephtha*, but rarely in forming appellatives, יָרִיב *adversary* prop. *contender*, יָסוּר *apostate* prop. *departer*, יִלְקֵיט *bag* prop. *gatherer*, יָקִים *living thing* prop. *that (which) stands*, יָבֵהָר *fresh oil* prop. *that (which) shines*.

2. ה, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תִּדְרֹךְ *oak* prop. *that (which) endures*, תְּכָרִיד *cloak* prop. *that (which) wraps up*, תַּנּוּר *furnace* prop. *that (which) burns*, תַּפְיחַ *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבִין *understanding*, תִּמְרוֹר *bitterness*, תִּשְׂנוּגָה *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תַּלְמִיד *learner*, תַּיִשָּׁב *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, תְּרֵמָה *deep sleep*, תְּשׁוּבָה *salvation*, תִּפְאָרֶת *beauty*, תִּרְמָלִית *fraud*.

#### CLASS IV.—Nouns formed by affixes.

§ 193. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant ך appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, אַחֲרֹן *last* from אַחֲרֵי *after*, רִאשׁוֹן *first* from ראש *head*, תְּיָכֶן *middle* from תִּכְךָ *midst*, נְחֹשֶׁתִּן *brazen* from נְחֹשֶׁת *brass*. A very few are formed directly from the root, עֲבִיּוֹן *poor*, עֲלִיּוֹן *most high*, אֶלְמָן *widowed*.

2. Abstract substantives, the most common form of which is קִטְלוֹן, e. g. עִוְרוֹן *blindness*, בִּטְחוֹן *confidence*, עֲצָבוֹן *pain*, בְּרָקָן *paleness*, though various other forms likewise occur, e. g. אֲבִדוֹן and אֲבָדָן *destruction*, פָּרְדוֹן *dominion*, כִּשְׁלוֹן *success*, קָרְבָן *offering*.

a. In a few words the termination ךֿ has been thought to be intensive, שַׁבָּת *sabbath*, שַׁבְּתוֹן *a great sabbath*, יָדָר *proud*, יָדְרִין *exceedingly proud*, and once diminutive אִישׁ *man*, אִישׁוֹן *little man*, i. e. the *pupil* of the eye, so called from the image reflected in it. The word יֵשׁוּרוּן *Jeshurun* from יָשָׁר *upright*, is by some explained as a diminutive or term of endearment, while others think that the termination ךֿ has no further meaning than to make of the word a proper name, comp. זֶבְדִּיָן. See Alexander on Isaiah 44: 2.

b. ך is occasionally affixed with the vowel *ē*, גִּרְזֹן *axe*, צִפְרֹן *nail*.

c. A few words are formed by appending ם, e. g. פָּרִיִּים and פָּרִיִּיִם *ran-som*, סִלָּם *ladder* from סָלַל *to lift up*, מִרְשֵׁם *sacred scribe* from מִרְשָׁה *stylus*, דְּרוֹם *south* from דָּרַר *to shine*; or ל, e. g. בְּרָמָל *garden* from בָּרַח *vineyard*, גִּבְעָל *calyx or cup of a flower* from גָּבַיִץ *cup*, אֶקְסֵל *ankle* from אָרַם *joint*, חֲרָגַל *locust* from חָרַג, indicative of tremulous motion, כֶּרֶפֶל *thick darkness* from כָּרַח *cloud*, בְּרִזָּל *iron* probably from בָּרַז *to pierce*.

§ 194. The vowel י forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פְּלִשְׁתִּי *Philistine*, אֲרָמִי *Aramean*, מִצְרִי *Egyptian*, יִשְׂרָאֵלִי *Israelitish, an Israelite*, דָּנִי *Danite*, קְהַתִּי *Kohathite*, גֵּרְשֹׁנִי *Gershonite*.

2. It is also added to other substantives, צָפוֹנִי *northerner*, נִכְרִי *foreigner*, פְּרוֹצִי *villager*, רֶגֶלִי *footman*, עֵתִי *timely*, פְּנִימִי *inner* from the plural פְּנִימִים; to a few adjectives, אֶכְזָרִי and אֶכְזָר *violent*, אֶנְלִי and אֶנְלִי *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, מִלְפָּנֵי *front* from מִלְפָּנֵי, § 62. 2.

a. The feminine ending הָ is dropped before this ending, יהוּדִי *Jew* from יהוּדָה, בְּרִיטִי *Beriite* from בְּרִיטָה, or the old ending הָ takes its place, מַעֲכָתִי *Maachathite* from מַעֲכָה, or ך is inserted between the vowels, שְׁלֹמִי *Shelamite* from שְׁלֹה. Final י combines with the appended י into יי, § 62. 2, לֵוִי *Levite* and לֵוִי *Shunite* and *Shuni*.

b. In a very few instances י takes the place of י, e. g. חוֹרִי *white stuffs*, סִלָּתִי *basket*, לֹחֶלֶי *loop*, and perhaps חַפְצֵי, in a collective sense *windows*, חֲשׂוּפֵי *uncovered*, בִּרְלִי which Gesenius derives from בָּרַל and takes to mean *cunning*; if, however, it is derived from בָּרַח, § 187. 1. c, and means *spendthrift*, the final Yodh will be a radical.

## MULTILITERALS.

§ 195. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרִב *scorpion*, גִּזְבֵּר *treasurer*, חֲרָמִשׁ *sickle*, גְּלָמוֹד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דַּמָּשֶׁק *damask*, חֲמָל *frost*, סְמִדֵּר *vine blossom*, or preserved by the insertion of Daghesh-forte, חֲמָלִישׁ *flint*, עֲכָרִישׁ



*spider*, פַּעֲנָשׁ and פִּילָגֶשׁ *concubine*. Occasionally the third radical has Daghesh-forte, זַבַּת *bat*, סַנְפִּיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אַרְגָּמָן *purple*, צַפְרָדֵּי *frog*, שֵׁשֶׁט *cloth*, אַחֲשָׁתָן *mule*, אַחֲשָׁדָרָאן *satrap*.

3. Compound words are few and of doubtful character, צֶלְמָתָא *shadow of death*, מְאִמָּה *anything* prop. *what and what*, בְּלִמָּה *nothing* prop. *no what*, בְּלִיָּעַל *worthlessness* prop. *no profit*, מְאָצְלָה *darkness of Jehovah*, שְׁלֵה־בְתָלָה *flame of Jehovah*, except in proper names, מֶלְכִּי־צֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָאִקִּים *Jehoiakim, Jehovah shall establish*.

## GENDER AND NUMBER.

§ 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in הַ, or תַּ, e. g. קִטָּל *masc.*, קִטְלָה or קִטְלַת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been תַּ, which was either attached directly to the word, קִטְלַת which, by § 61. 2, becomes קִטְלָה, or added by means of the vowel a. קִטְלַת or קִטְלָה, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קִטְלָה. The termination תַּ or ת־ is still found in a very few words, בְּרָקֶת *emerald*, קַלָּה *pelican*, שְׂפָצָה *company* 2 Kin. 9: 17, מָחָר *tomorrow*, מִנָּה *portion*, קֶצֶר *end*, מִצֵּדָה Josh. 13: 13, and the poetic forms, זִמְרָה *song*, גִּחְזָה *inheritance*, עֲזָרָה *help*, פִּרְיָה *fruitful*, שְׁנָה *sleep*. Two other words, חַיָּה Ps. 74: 19 and נְגִינָה Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original תַּ final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, רִשְׁמִינָהּ, רִשְׁמִינָהּ, חֲרָהּ.

c. The feminine ending תַּ receives the accent and is thus readily dis-

tinguished from the unaccented paragogic הָ. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בִּזְרָה *burning* Hos. 7:4, גַּלִּילָה *Galilee* 2 Kin. 15:29, הַתְּהוֹמָה *destruction* Ezek. 7:25, רֶחֶם *rulture* Deut. 14:17, לֹו *low* Ezek. 21:31.

d. The vowel letter א, which is the usual sign of the feminine in Chaldee and Syriac, takes the place of ה in אֲרִישָׁה *threshing* Jer. 50:11, אֲרִישָׁה *terror* Isa. 19:17, אֲרִישָׁה *wrath* Dan. 11:44, לִיֹּנֶסֶת *lioness* Ezek. 19:2, מַרְרָה *mark* Lam. 3:12, מַרְרָה *bitter* Ruth 1:20, קַדְרָה *balddness* Ezek. 27:31, שֵׁנָה *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be אֲרִישָׁה *loathing* Num. 11:20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root אֲרִישָׁה cognate to אֲרִישָׁה. The feminine ending in pronouns of the second and third persons, and in verbal futures is יָ; an intermediate form in *e* appears in יִנְהֶיָה Isa. 59:5 and יִנְהֶיָה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b. and § 156. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *a* or *η*, the Sanskrit *i*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ה may be compared with *l*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by *m* or *v*, which is properly the sign of the accusative, *bonum*, καλόν, the passivity of the personal object being allied to the lifeless non-personality of the neuter, Bopp Vergleich. Gramm. § 152. In curious coincidence with this, the Hebrew sign of the definite object is אֵ prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.

§ 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination :

אִם *mother.*      אִתּוֹן *she-ass.*      פִּי־לֵנֶשׁ *concubine.*      מַלְכָּה *queen.*

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions :

אָזן <i>ear.</i>	זְרוֹעַ <i>arm.</i>	כַּף <i>palms.</i>	קֶרֶן <i>horn.</i>
אֶצְבָּע <i>finger.</i>	יָד <i>hand.</i>	כַּתֵּף <i>shoulder.</i>	רֶגֶל <i>foot.</i>
פֶּתֶן <i>thumb.</i>	רֵגֶל <i>thigh.</i>	עֵינִי <i>eye.</i>	שֵׁן <i>tooth.</i>
רֶגֶל <i>knee.</i>	כַּנֶּף <i>wing.</i>	צִדֵּי <i>side.</i>	שׁוֹן <i>leg.</i>

The following nouns are also feminine :

אֶבֶן <i>brazier.</i>	כּוֹס <i>cup.</i>	לֶחֶם <i>Great Bear.</i>	לֵחָה <i>light.</i>
אֶשְׁתֵּי <i>footstep.</i>	כֶּפֶר <i>circuit.</i>	מִשְׁכָּה <i>couch.</i>	צִדֵּי <i>side.</i>
בְּאֵר <i>well.</i>	לְוָה <i>brightness.</i>	מְלָכָה <i>workmanship.</i>	רַבּוּא <i>myriad.</i>
בֶּטֶן <i>belly.</i>	נֶעַל <i>shoe.</i>	פֶּתַח <i>morsel.</i>	תֵּבֵל <i>world.</i>
חֶרֶב <i>sword.</i>	עִיר <i>city.</i>		

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (\*); those which are commonly feminine are distinguished thus (†).

† אֶבֶן <i>stone.</i>	דֶּרֶךְ <i>way.</i>	* מִבְצָר <i>fortress.</i>	† פֶּתֶם <i>time (repetition).</i>
* אֹר <i>light.</i>	* הֵיכָל <i>temple.</i>	* מִזְבֵּחַ <i>altar.</i>	
אוֹת <i>sign.</i>	* הַמָּוֶן <i>multitude.</i>	מַחֲלָה <i>camp.</i>	צָפוֹן <i>north.</i>
אֵיל <i>fleet.</i>	זָקֵן <i>beard.</i>	* מַטֵּה <i>rod.</i>	קֶשֶׁת <i>bow.</i>
אֲרוֹן <i>ark.</i>	חַלּוֹן <i>window.</i>	* מָקוֹם <i>place.</i>	† רוּחַ <i>spirit.</i>
אֶרֶץ <i>path.</i>	חֲצֵר <i>court.</i>	נְחֹשֶׁת <i>brass.</i>	† רֹחֶב <i>street.</i>
† אֶרֶץ <i>earth.</i>	יּוֹבֵל <i>jubilee.</i>	† שֹׁמֵר <i>soul.</i>	* רֶחֶם <i>womb.</i>
† אֵשׁ <i>fire.</i>	† יְמִינִי <i>right hand.</i>	סֵר <i>pot.</i>	* רֶהֶם <i>juniper.</i>
* בִּגְדֵי <i>garment.</i>	יָתֵד <i>peg.</i>	† טֶלֶת <i>flour.</i>	שְׂאֵל <i>hell.</i>
* בַּיִת <i>house.</i>	* קְבוֹר <i>glory.</i>	עָבֹד <i>cloud.</i>	* שֵׁבֶט <i>sceptre.</i>
בֵּיר <i>wall.</i>	כַּד <i>pail.</i>	* עַם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
בְּרָא <i>valley.</i>	* כַּרְם <i>vineyard.</i>	† עֶצֶם <i>bone.</i>	שֶׁמֶשׁ <i>sun.</i>
גֶּן <i>garden.</i>	* לֵב <i>heart.</i>	עֶרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
† גֶּן <i>vine.</i>	לֶחֶם <i>bread.</i>	† לֵחָה <i>time (duration).</i>	הַיָּם <i>ocean.</i>
* הָרֶן <i>threshing-floor.</i>	† לְשׁוֹן <i>tongue.</i>		* הַיָּד <i>south.</i>
	* מַאֲכָל <i>food.</i>	* פָּנִים <i>face.</i>	* תַּבַּר <i>razor.</i>
† הַלָּה <i>door.</i>			

Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12:25; so מַאֲכָל fem. Hab. 1:16, מִבְצָר fem. Hab. 1:10, מִזְבֵּחַ fem. Ezek. 43:13, עֶצֶם masc. Ezek. 24:10. The list might be re-

duced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, *bull* *bullock*, *heifer*, *calf*, fem. *לַבָּיָה*, *lamb*, fem. *כֶּבֶדָה*, or being represented by a word of different radicals, *ass*, fem. *אֲתוֹן*. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as *בָּאֵל* *camel*, *בָּקָר* *cattle*, *צִפּוֹר* *bird*, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, *דָּג* *dog*, *זֶבֶד* *wolf*, *עֵז* *oak*, are masculine, *אֲרֵבָה* *hare*, *יוֹנָה* *dove*, *חֵלֶל* *sheep*, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as *אֲדוֹם* *Edom*, *מוֹאָב* *Moab*, *יְהוּדָה* *Judah*, *מִצְרַיִם* *Egypt*, *כַּשְׂדִּיִּים* *Chaldees*, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour*, *his Excellency*, *his Reverence*), *פֶּהָה* *governor*, *בֵּית* *colleague*, *קְהָלָה* *preacher*, and of collectives (comp. *humanity* for *man-kind*), *דָּג* *a fish*, *דָּגָה* *fish*, *עָנָן* *a cloud*, *עָנָנָה* *clouds*, *עֵץ* *a tree*, *עֵצָה* *timber*, *אֹרֶחַ* *a traveller*, *אֲרֵבָה* *caravan*, *זֶפְחָה* *Zeph. 3: 19* *the halting*, *פְּלִיטָה* *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, *רָשָׁעָה* and *רָשָׁעָה* *wickedness*, distinguished by Ewald as *τὸ ἁδικον* and *ἁδικία*, *חִרְפָּה* *shame*, *כְּשָׁלָה* *slothfulness*.

(2) So to monosyllables whose second radical receives the vowel, *צִדְקָה* *righteousness*, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, *צִדְקָה* *rightness*, *אֲפָלָה* *darkness*, equivalent to *אֲפָלָה* (*= נֶגְהָה*) *brightness*, *רִשְׁוֹנָה* (*= רִשְׁוֹנָה*) *salvation*. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I, the pretonic vowel falling away upon the addition of the feminine ending, *אֲפָלָה* *dark*, *אֲפָלָה* *the dark*, *τὸ σκοτεινόν*, *רִשְׁוֹנָה* *the being saved* from *רִשְׁוֹנָה*, *פְּלִיטָה* *justice* from *פְּלִיטָה* *judge*. The following nouns, descriptive of the station or functions of a particular class, follow this form, *מֶלֶךְ* *king*, *מְלִיכָה* *kingly office* or *sway*, *נְבִיאָה* *prophecy*, *כֹּהֵן* *priest*, *כֹּהֲנָה* *priesthood* or *priestly duty*, *רֹכֵל* *merchant*, *רֹכֶלָה* *traffic*.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, *נָבִיר* *blind*, *נְבִירָה* *blindness*, *גִּבָּה* *having a bald forehead*, *גִּבְהָה* *baldness in front*, *חַטָּא* *sinner*, *חַטָּאָה* and *חַטָּאָה* *sin*, *בְּלָחָה* *terror*, *קִלְסָה* *scoffing*, *חִלְחָלָה* *anguish*, or to those which have a prefixed letter *ו*, *מִיְהִסָּה* *overthrow*, *מִדְּשָׁלָה* *dominion*, *מִיְהוּסָה* *confusion*, or particularly *תְּשׁוּבָה* *salvation*, *תְּעוּדָה* *testimony*, *תְּקוּלָה* *hope*, *תְּעָרָה* *weariness*.

(4) It is likewise added to forms in *י*, *פְּלִילָה* *judgment*, *עֲלִילָה* *work-ing*, *רֵאשִׁית* *beginning*, *אַחֲרִית* *end*, *שְׁאֵרִית* *remnant*, the termination *יה* being often found in place of *יה*, *הַפְּשִׁיחַ* 2 Chron. 26:21 *K'ri*, *הַפְּשִׁיחַ* *K'thibh*, *disease* prop. *freedom from duty*, *חֵפְזִי* *free*, *הַקְּדָלוֹת* *redness*, *הַקְּדִילִי* *red*, *מְרִירוֹת* *bitterness*, *מְרִירִי* *bitter*, *בְּהָרָה* *heaviness*, *אַלְמָנוֹת* *widowhood*, and occasionally *וִיָּה*, *הַקְּבִילוֹת* *wisdom*, *הוֹלָלוֹת* *folly*, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final *י* of the relative adjective, which thus passes into *י* and even to *י* in this abstract formation, and the old construct ending *י* and *יו*. The further suggestion is here offered that both may not improbably be derived from the pronoun *הוא*, which was originally of common gender, § 71. *a* (3). Thus, *חֵיָּהּ-אֶרֶץ* Gen. 1:24 *beast of earth* is equivalent to *חֵיָּהּ הִוא אֶרֶץ* *beast viz. that of earth*, and *מִלְכֵי-אֶרֶץ* (which may be for *מִלְכֵי* as the plural ending *ים* for *הם*, § 199. *e*). is equivalent to *מִלְכֵי הִוא אֶרֶץ* *king viz. that of righteousness*. The appended pronominal vowel thus became indicative of the genitive relation; and its employment in adjectives, involving this relation, is but an extension of this same use, *הַיִּשְׂרָאֵלִי* *of or belonging to Israel*, *Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to *i* which it has experienced at the end of the word, comp. § 101. 1. *a*. *אַלְמָנוֹת* *widowhood* prop. *the state of a widow*, *חֵכְמוֹת* *wisdom* prop. *the quality belonging to the wise*. The rare instances in which the termination *יה* is superimposed upon *י*, viz.: *אַבְרָהָם*, *קַיִמְיָה*, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination *יה* or *יה* in abstracts derived from *ל"ה* roots is of a different origin from that just explained and must not be confounded with it; *י* or *י* is there the final radical softened to a vowel, § 169, as *שְׁבִיָּה* or *שְׁבִיָּה* *captivity* from *שָׁבָה* *to lead captive*.

*b.* In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, *אֵלִי* *fleet*, *אֵלִיָּה* *ship*, *שֵׁנִי* *hair*, *שֵׁנִיָּה* *a hair*, *סִבָּה* *swarm*, *דְּבוּרָה* *a bee*.

*c.* Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, *אֵם* *mother*, *אֵמָה* *metropolis*, *יָרֵךְ* *thigh*, *יָרֵכָה* *hinder part*, *עֲרֵמִיּוֹת* *palms of the hand*, *בֶּטֶח* *palm-branch*, *מִצְחָה* *forehead*, *מִצְחָה* *greave*, *פֶּה* *mouth*, *פֶּה* *edge*.



§ 199. There are three numbers in Hebrew, the singular (לְשׁוֹן יְחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding יִם, or defectively written ם, to the singular, סֵיס horse, סוּסִים horses, צְדִיק righteous (man), צְדִיקִים or צְדִיקִים righteous (men). The plural of feminine nouns is formed by the addition of וֹת, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס cup, כּוֹסוֹת cups, בְּתוּלָה virgin, בְּתוּלוֹת and בְּתוּלוֹת virgins, חַטָּאת sin, חַטָּאוֹת sins; in two instances the vowel-letter א takes the place of ו, § 11. 1. *a*, פְּרָאֵת Ezek. 31:8, בְּצָאֵת Ezek. 47:11.

*a.* The masculine plural sometimes has יָן instead of יִם, e. g. מַלְאֲכֵי oftener than מַלְאֲכִים in the book of Job, מַלְאֲכֵי Prov. 31:3, רָצִין 2 Kin. 11:13, עֲלִין Mic. 3:12, שׁוֹמְרֵי Lam. 1:4, הָשִׁין Ezek. 4:9, רָמִין Dan. 12:13. This ending, which is the common one in Chaldee, is chiefly found in poetry or in the later books of the Bible.

*b.* Some grammarians have contended for the existence of a few plurals in י, without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, פָּרִי 2 Kin. 11:4, פָּרְחֵי 2 Sam. 8:18, טְלֵי־שִׁי 2 Sam. 23:8, and הָצִי 1 Sam. 20:38 K'thibh (K'ri חֲצִיִּים), are singulars used collectively; עֲבֵי 2 Sam. 22:44, Ps. 144:2, Lam. 3:14, and רְמוֹנֵי Cant. 8:2, are in the singular with the suffix of the first person; מִזְרֵי Ps. 45:9 is not for מִזְרִים *stringed instruments*, but is the poetic form of the preposition בֶּן *from*; פָּאֲרֵי Ps. 22:17 is not for פָּרִים *piercing*, but is the noun אֲרִי with the preposition כּ *like the lion*, § 156. 3.

*c.* There are also a few words which have been regarded as plurals in י. But הָרִי Zech. 14:5 and טְלֵי Judg. 5:15, are plurals with the suffix of the first person. In : הוֹרִי 2 Chron. 33:19, which is probably a proper name, and גִּבֹּרֵי Am. 7:1, Nah. 3:17, which is a singular used collectively, final י is a radical as in טְלֵי = טֵלָה = חוֹרִי. טְלֵי Isa. 19:9 is a singular with the formative ending י, § 194. *b*; חֲלֹזֵי Jer. 22:14 and חֲלֹזֵי Isa. 20:4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲלֹזֵי double (i. e. *large and showy*) windows, and the latter as a construct plural for חֲלֹזֵי, the diphthongal *ē* being resolved into *ay*, comp. § 57. 2 (5). קָרִי Ezek. 13:18 is probably a dual for קָרִים, though it might be for the unabridged singular קָרִה, which, however, never occurs. The divine name יְהוֹי Almighty is best explained as a singular; the name אֲדֹנֵי Lord is a plural of excellence, § 201. 2, with the suffix of the first person, the original signification being *my Lord*.

*d.* In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of

being dropped agreeably to the ordinary rule, דֶּלֶת door pl. דְּלָתוֹת. So, כֹּשֶׁת pillow, קֶשֶׁת bow, טֶמֶח trough, הַלֵּיט spear, אֶלְמָנוּת widowhood, דִּירוֹרֶה divorce, תּוֹזְנוֹת whoredom, שֵׁפָה lip pl. שִׁפּוֹת. To these must be added שְׁחִירָה, provided it be derived from שָׁחָה in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחָה, when the final ה will be a radical. See Alexander on Psalm 107:20.

e. The original ending of the plural in nouns, verbs, and pronouns, seems to have been וָ, § 71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, רִקְעָנִים or רִקְעָנוּ; § 85. 1. a. (1). In masculine nouns and pronouns the final nasal has been retained, but the vowel has been attenuated to *ē* or *e*, סוֹסִים, הָם, אֵלֵם: the Arabic has *ūna* for the nominative and *zua* for the oblique case. If we suppose ה, the sign of the feminine, to be added to וָ, the sign of the plural, the vowel will regularly be changed to *i* before the two consonants, § 61. 4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בָּרַח for בָּרַחִית and כֹּס for כֹּסִית, the resulting form will be וִי, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this וָ, which is joined to words by the connecting vowel וּ, may perhaps be related to וָה taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7:3; and the adverbial or adjective ending וָ, or וָ may in like manner be referred to the same in its qualitative sense, comp. Ps. 8:5, so that רִיקָם *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac ܐܡܪܝܢ = יוֹרָם *interdiu*.

§ 200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וֹת in the plural, some feminines take יִם, and some of each gender take indifferently יִם or וֹת.

a. The following masculine nouns form their plural by adding וֹת: those which are distinguished by an asterisk are sometimes construed as feminine.

אָב father.	* אֶרֶח path.	* גֶּזֶן threshing-floor.	חֲזִיוֹן vision
כֶּלִּי bowl.	אֶרְמוֹן palace.		חֲלֵם dream.
אֹב familiar spirit.	אֶשְׁכָּל cluster.	הֶרְבֵּן goad.	הִשְׁבֵּן invention.
אֹצֵר treasure.	בֵּיר pit.	זָנָב tail.	יָדָה handbreadth.
* אֹת sign.	גֹּג roof.	חֵיץ street.	כִּסֵּא throne.
	גֹּזֶל lot.	חֶזֶה breast.	לִיחַ tablet.

לַיְלָה night.	בֹּתֵל bottle.	צִנְיָה tube.	רְחוּק chain.
* מִזְבֵּחַ altar.	נֵר lamp.	* צִפּוֹר bird.	שֻׁלְחָן table.
מָטָר rain.	עוֹר skin.	צִדּוֹר bundle.	שֵׁם name.
מִטְשָׁר tilth.	נֶפֶשׁ dust.	קוֹל voice.	שׁוֹפָר trumpet.
* מִצָּר summit.	חֶבֶר herb.	קִיר wall.	שֹׁהַם pillar.
* מְקוֹם place.	פָּרֵעַ leader.	מָלָח war.	* חֲדָהּ deep.
מַטְבֵּל staff.	* צֶבֶא host.	* רְחוֹב street.	

b. The following feminine nouns form their plural by adding **ים** : those marked thus (†) are sometimes masculine :

† אֶבֶן stone.	† דֶּרֶךְ way.	כִּסְמֵת spell.	פִּנְיָה flax.
אַלֶּה terebinth.	חֵן law.	לִבְיָה brick.	פֶּה morsel.
אַלְמוּנָה widowhood.	זְמוּרָה branch.	מֵלָה word.	רֹחֵל sheep.
אִשָּׁה woman.	זִנְיָה whoredom.	נִמְלָה ant.	שֵׁבֶלֶת barley.
חֶמֶל coal.	חִטָּה wheat.	סָאָה measure.	שֵׁבֶלֶת ear of corn.
† גֶּפֶן vine.	חֹשֶׁךְ darkness.	שֵׁה־עֵז she-goat.	שֵׁחָ acacia.
חֶבֶלֶת fig-cake.	יוֹנָה dove.	עִיר city.	חֲמֵלֶה fig.
חֲבוּרָה bee.	† כֵּר pitcher.	פִּלְגָשׁ concubine.	

Also **בִּרְיָם** eggs which is not found in the singular.

c. The following nouns form their plural by adding either **ים** or **ות** :

#### MASCULINE NOUNS.

אֵילִים porch.	לֵב heart.	מִדְּוָן delicacy.	פְּרִיז breach.
אַלִּי lion.	נֹאֵר light.	מִדְּוָן fountain.	צִוָּא neck.
דּוֹר generation.	מִגְדָּל tower.	מִשְׁכָּב bed.	קָבֶר grave.
זֶבַח sacrifice.	מוֹסָד foundation.	מִשְׁכָּן dwelling.	קֶנֶה reed.
זִכְרוֹן memorial.	מוֹסָר bond.	נָהָר river.	קֶרֶם axe.
יוֹם day.	מוֹשָׁב seat.	סָה basin.	שָׂדֶה field.
יַעַר forest.	מוֹדֵק bowl.	עֲוֹן iniquity.	שָׁבִיעַ week.
כִּיּוֹר laver.	מִקְאוֹב pain.	עָלָה heel.	תִּשְׁלִי delight.
כִּנּוֹר harp.	מַסְמֵר nail.		

#### FEMININE NOUNS.

אַיָּה terror.	אַשְׁרָפָה grape-cake.	נֶעַל shoe.	פֶּרֶסֶת hoof.
אַלְמָה sheaf.	אַשְׁתָּרֶה Astarte.	הֶמְלָה heap.	שָׁנָה year.
אַמָּה people.	חֶרֶב spear.		

#### NOUNS CONSTRUED IN EITHER GENDER.

אַלּוֹעִים, אֶלְלוֹת aloes.	חַלּוֹן window.	מַטָּה rod.	צִנְיָה bone.
בִּגְדֵי garment.	חֲצֵר court.	נֶפֶשׁ soul.	זֶמַן time.
גֶּבֶר rim.	קֶבֶר circle.	סִר thorn.	פֶּה foot.
הֵיכָל temple.	מִצְדָּה fortress.	עָבֹד cloud.	צִנְיָה side.
זְרוֹעַ arm.	מַחֲנֶה camp.	עֶבֶד cord.	

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כְּפָרִים is used of round masses of money, *talents*, כְּפָלִים of bread, round *loaves*; סִרְיוֹת *thorns*, סִרְיוֹת *hooks*; הֶעָבִים *heels*, הֶעָבִים *foot-prints*; פְּעָמַיִם *footsteps* of men, פְּעָמֹת *feet* of articles of furniture. Comp. § 198. c. Sometimes they differ in usage or frequency of employment: thus יָמִים *days*, שָׁנִים *years*, are poetical and rare, the customary forms being יָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נָשִׁים *women* Gen. 7: 13, מִלִּים *words* Job 4: 4, נְמָצִים *ants* Prov. 30: 25, and masculine nouns in ור are construed as feminines, e. g. מְשָׁכְנוֹת *dwellings* Ps. 84: 2.

f. In explanation of the apparently promiscuous or capricious use of the masculine and feminine endings, it may be remarked that the termination ים, in strictness simply indicates the plural number, and is indeterminate as to gender, § 199. e, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of ים in feminine nouns, and even in the names of females, as נָשִׁים *women*, נָזִים *she-goats*, may therefore, like the absence of the distinctive feminine ending from the singular, be esteemed a mere neglect to distinguish the gender by the outward form. The occurrence of the feminine ending in a masculine noun, whether singular or plural, is less easily accounted for. Such words may perhaps, at one period of the language, have been regarded as feminine, the subsequent change of conception, by which they are construed as masculine, failing to obliterate their original form. Such a change is readily supposable in words, which there is no natural or evident reason for assigning to one sex rather than the other; but not in אֲבוֹת *fathers*, which can never have been a feminine. One might be tempted in this case to suspect that ור was not the sign of the plural, comp. אָחוֹת *sister*, הָמוֹת *mother-in-law*, but that ו belonged to the radical portion of the word, and that ה was appended to form a collective, *fatherhood*, § 198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which אֲבוֹת assumes in the plural, comp. מְרָצִים *leaders*, מְרָצִים *preacher*, while its construction as a masculine springs so directly out of its signification as to remain unaffected. And this suggests the idea that the like may have happened to names of inanimate objects. They may receive the feminine ending in its neuter sense to designate them as things, § 198. c, while at the same time they are so conceived that the masculine construction is maintained.

§ 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, עוֹר *fowl*, עֲוֹנִים *birds of*

*prey*, בָּקָר *large cattle* (noun of unity שׂוֹר *an ox*), צֶמֶן *small cattle* (noun of unity שֶׁה *a sheep or goat*); many abstracts, יִשׁוּעַ *salvation*, עִוְרָה *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פָּנִים *face or faces*, שָׁמַיִם *heaven*, מַעֲדִים *bowels*, מִתִּים *men*, מְרַצְוֹת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אַהֲבִים *love*, רַחֲמִים *mercy*, תְּהוֹבִלוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια *right*, τὰ ἄδικα *wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמוּנָה and אֱמוּנִים *fidelity*, גְּאֻלָּה and גְּאֻלִּים *redemption*, חַיָּה and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, מְלֻאָה and מְלֻאִים *setting of gems*.

b. The form קְטֻלִּים is adopted by certain words which denote periods of human life, נְעוּרִים *childhood*, יְלֻדִּים *youth*, בְּהָרִים *adolescence*, בְּתוּלִים *virginity*, פְּלֻגָּוֹת *period of espousals*, זְקֵנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God* the supreme object of worship, אֲדֹנָי *Supreme Lord* prop. *my Lord*, § 119. c, and some other terms referring to the divine being, גְּבוּרִים *Eccles. 12 : 1*, גְּבוּרוֹת *Eccles. 5 : 7*, עֲשׂוֹה *Isa. 54 : 5*, קְדוּשִׁים *Hos. 12 : 1*; also, אֲדֹנִים (rarely with a plural sense) *lord*, בָּעָלִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרָפִים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

§ 202. The dual is formed by adding יִם to the singular



of both genders, ה as the sign of the feminine remaining unchanged, and ה, reverting to its original form ה, § 196. *b*,  
 יד *hand* du. יָדֶיךָ, דֶּלֶת *door* du. דְּלֶתְךָ, שֵׁפָה *lip* du. שְׁפָתֶיךָ.

*a.* The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramin. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Chaldee and Syriac scarcely retain a trace of it except in the numeral two and its compounds.

§ 203. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנוֹת *ears*, אֲזָנִים *nostrils*, קַרְנוֹת *horns*, כַּנְפִּים *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלָיִם *pair of shoes*, מִאֲזִנִּים *pair of scales*, דְּלָתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמִיִּם *period of two days*, *biduum*, שָׁבָעִים *two weeks*, *fortnight*, שְׁנָתַיִם *two years*, *biennium*, סִמָּתַיִם *two measures*, כְּכָרִים *two talents*, דְּרָכַיִם Prov. 28 : 6, 18 *double way* (comp. in English *double dealing*), נְהַרִּים *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנַיִם *two*, כְּפָלַיִם *double*, מֵאתַיִם *two hundred*, אֲלָפִים *two thousand*, רַבּוּתַיִם *two myriads*, שִׁבְעָתַיִם *sevenfold*, כְּלָאִים *of two sorts*.

5. A few abstracts, in which it expresses intensity, צִדְדוּתַיִם *double-slothfulness*, מְרִבּוּתַיִם *double-rebellion*, צְהָרַיִם *double-light*, i. e. *noon*, רְשָׁעִיּוּתַיִם *double-wickedness*.

*a.* Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of. שְׁלֹשׁ הַשָּׁנִים 1 Sam. 2 : 13 *the three teeth*, אַרְבַּע כַּנְפִּים Ezek. 1 : 6 *four wings*, שֵׁשׁ כַּנְפִּים Isa. 6 : 2 *six wings*,

שִׁבְעָה עֵינָיו Zeeh. 3:9 *seven eyes*, וְכָל-בְּרָכָיו all the hands and all knees Ezek. 7:17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 198. c, קַרְנִים קַרְנֵי הַמִּזְבֵּחַ horns of the altar, כַּנְפַּיִם wings, קְצוֹתָם extremities, בְּהַפּוֹת shouldered, בְּהַפּוֹת shoulder-pieces of a garment, עֵינָיו eyes, עֲרוֹתָם fountains, רַגְלָיו feet, רַגְלָיו times prop. beats of the foot. In a few instances this distinction is neglected, שְׁפָחוֹת and שְׁפָחוֹת lips, יָדָיו and יָדָיו sides, רַגְלָיו extremities.

b. The dual ending is in a very few words superadded to that of the plural, הַחֲמוֹשִׁים walls of a city, הַחֲמוֹשִׁים double walls, לִבְרֵית boards, לִבְרֵית double boarding of a ship, גִּבְרָתָיו name of a town in Judah, Josh. 15:36.

c. The words מַיִם water and שָׁמַיִם heaven have the appearance of dual forms, and might possibly be so explained by the conception of the element of water as existing in two localities, viz. under and above the firmament, Gen. 1:7, and heaven as consisting of two hemispheres. They are, however, commonly regarded as plurals, and compared with such plural forms in Chaldee as שְׁמַיִן Dan. 5:9 from the singular שָׁמַיָּה. In יְרוּשָׁלַיִם Jerusalem, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14:18, Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 204. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים. and ות, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מוֹצֵאֵי

*Moabite*, מוֹאבִּית, *Moabites*, מוֹאבִּיּוֹת *finding* fem. מוֹצֵאת, חָטָא sinner, חָטָאת *sin*, § 198. Nouns which terminate in a consonant experience a compression of their final syllable, which, upon the addition of ה, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from  $\bar{a}$  or  $\bar{a}$  to  $\bar{e}$ , § 63. 2. *a*, from  $\bar{e}$  or  $\bar{i}$  to  $\bar{e}$ , or in a few words to  $\bar{e}$ , and from  $\bar{o}$  or  $\bar{u}$  to  $\bar{o}$ , § 61. 4. אֶדְמָמָם, נִשְׁפָּרָה *broken* fem. נִשְׁפָּרָה, אֶדְמָמָה *reddish* fem. אֶדְמָמָה, הֹלֵךְ, הֹלֶכֶת *going* fem. הֹלֶכֶת, גִּבּוֹר, גִּבּוֹרָה *master*, גִּבּוֹרָה *mistress*, חֲמִשָּׁה, חֲמִשָּׁה *five* fem. חֲמִשָּׁה, אִישׁ, אִשָּׁה *man*, אִשָּׁה *woman*, § 214. 1. *b*, נִפְּזָה *scattered* fem. נִפְּזָה, נְחִישָׁה and נְחִישָׁה *brass*. When the final consonant is a guttural, there is the usual substitution of Pattah for Seghol, שְׁמִיעָה *hearing* fem. שְׁמִיעָה, מַגִּיעָה *touching* fem. מַגִּיעָה.

a. In many cases the feminine is formed indifferently by ה or by ה; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in י, almost always receive ה; active participles, except those of כָּן, כָּן and לָהּ verbs, oftener take ה than ה; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final י, ו or ה is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בִּתּוֹת *daughter*, נִשְׁתָּה for נִשְׁתָּה *gift*, אֱמֶת for אֱמֶת *truth*, אַחָה for אַחָה *one*, 1 Kin. 1:15 for מִשְׁתָּה *ministering*, מִשְׁתָּה Mal. 1:14 for מִשְׁתָּה *corrupt*, מִשְׁתָּה for מִשְׁתָּה *pain*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel  $\bar{u}$  remains in הַשְׁמָה Lev. 5:21 *deposit* and the proper name תַּחְמֻנֶה *Tanhumeth*. From אָח brother, אָח father-in-law are formed אָחָה *sister*, אָחָה mother-in-law, the radical י, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נִפְּזָה *difficult* Deut. 30:11 is for נִפְּזָה from נִפְּזָה.

§ 206. The changes which result from appending the feminine termination ה, the plural terminations ים and וֹת, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 207. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz. :

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, מָתָּה *dead* fem. מָתָּה, pl. מָתָּה; thigh du. יָרְבִּים שָׁלֵם *complete* fem. שָׁלֵמָה, pl. שָׁלָמִים, f. pl. שָׁלְמוֹת; הֹלֵךְ *going* fem. הֹלֵכָה, pl. הֹלְכִים, f. pl. הֹלְכוֹת.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by שְׁפִילִים, שְׁפִילִים *children of the third and fourth generations*, by a few exceptional forms, e. g. בְּגִדָּה Jer. 3: 8, 11, מִשְׁפָּלָה Ex. 23: 26, נִשְׁרָה Cant. 1: 6, שְׁוֹמְמָה Isa. 54: 1, and frequently with the pause accents, § 65, e. g. יוֹלֵדָה Isa. 21: 3, שְׁוֹמְמִים Lam. 1: 16, שְׁוֹמְמוֹת Isa. 49: 8, אֲבִינָם Ex. 28: 40, סְוֹרִים Gen. 19: 11, 2 Kin. 6: 18 (once with Tiphkha), עֲמֻסָּים Isa. 2: 20, פְּרִיָּה Eccles. 2: 5, מִזְמוֹת Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. מִשְׁפָּלָה *overthrow*, מוֹעֲצוֹת *counsels*, תּוֹעֲבָה *abomination*, מִשְׁעָה *staff*, מְכַשָּׁה *witch*. On the other hand, the following feminines reject it though preceded by Kamets, רִבְּבָה *wild-goat*, fem. רִבְּבָה, ostrich, fem. רִבְּבָה, thigh, fem. רִבְּבָה. It is also dropped from the plural of the monosyllable בֶּן *son*, and its place supplied by a pretonic Kamets, בָּנִים *sons*, בָּנוֹת *daughters*, the singular of the feminine being בַּת for בִּתָּה, § 205. b; so מִזְבֵּחַ *altar* pl. מִזְבְּחוֹת.

b. Kamets in the ultimate is retained as a pretonic vowel, לָבֵן *white*, fem. לְבָנָה, pl. לְבָנִים, f. pl. לְבָנוֹת; מִצְדָּה *fortress*, pl. מִצְדֹּת and מִצְדֹּת, only disappearing in a few exceptional cases, שֵׁנָה *hair*, fem. שֵׁנָה, שֵׁנָה *quail*, pl. שֵׁנִים, מִצְדָּה *pasture*, pl. מִצְדֹּת, once מִצְדָּה, מִצְדָּה and מִצְדָּה *fords*, pl. מִצְדֹּת, but in pause מִצְדָּה, מִצְדָּה *river* du. נְהַרִּים. The ל"א participles, נִבְּאָה *prophesying* pl. נִבְּאִים, נִשְׁמָה *polluted* pl. נִשְׁמָה, נִשְׁמָה *found* pl. נִשְׁמָה adopt the vowels of ל"ה forms, § 165. 2; but with the pause accents Kamets returns, נִבְּאָה Ezek. 13: 2, נִשְׁמָה Ezr. 8: 25. The foreign word פְּרָבֵר *suburbs* forms its plural irregularly פְּרָבִירִים.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (3), מִגְדָּר *terror* pl. מִגְדֹּרִים, מִגְדָּר *habitation* pl. מִגְדֹּרִים, מִגְדָּר *sweet* fem. מִתְּהַלֵּם, pl. מִתְּהַלֵּם, מִגְדָּר *distress* fem. מִגְדָּה, מִגְדָּר *lodging* fem. מִגְדָּה, מִגְדָּר *flight* fem. מִגְדָּה, מִגְדָּר *rest* fem. מִגְדָּה, מִגְדָּר *fortification* fem. מִגְדָּה, מִגְדָּר *deep* fem. מִגְדָּה Prov. 23: 27 and מִגְדָּה, מִגְדָּה.

*chain* pl. רְחוּקוֹת 1 Kin. 6:21 K'ri; פָּלַיט *escaped* pl. פְּלִיטִים or פְּלִיטָה fem. פְּלִיטָה or פְּלִיטָה.

d. Hholem is dropped from the plural of צִפּוֹר *bird* pl. צִפּוֹרִים, as well as from the plural of nouns having the feminine characteristic ה in the singular; thus גְּלָגֶלֶת *skull*, by the substitution of the plural ending וֹת for ה, § 199, becomes מַחְלָגוֹת *course*, pl. מַחְלָגוֹת, or with Hhateph-Kamets under a doubled letter, § 16. 3. b, כְּחוֹת *coat* pl. כְּחוֹתֹת, *ear of corn*, pl. שִׁבְלִים; in two instances a pretonic Kamets is inserted, בְּצֻרָה *drought* pl. בְּצֻרוֹת, עֲשֵׂתָרָה *Astarte* pl. עֲשֵׂתָרוֹת.

e. Seghol in nouns with the feminine characteristic ה affixed mostly follows the law of the vowel from which it has sprung, § 205; if it has been derived from Tseré it is rejected, if from any other vowel it is still in some instances rejected, though more commonly it reverts to its original form and is retained, יוֹלָקָה *sucker* (from יוֹלֵק) pl. יוֹלָקוֹת, אֶפֶסֶת *epistle* (from אָפַר) pl. אֶפֶסוֹת, כַּאֲמָלָה *knife* (from כָּאֵל) pl. כַּאֲמָלָה, אֶדְמָדְמָה *reddish* (from אֶדְמָה) pl. אֶדְמָדְמָה, מִיֻּלָּה *nurse* (from מִיֻּלֵּה) pl. מִיֻּלָּה, מִיֻּלָּה *scale* pl. מִיֻּלָּה and מִיֻּלָּה. Pattahh, which has arisen from a Seghol so situated under the influence of a guttural, follows the same rule, טַבַּחַת *ring* pl. טַבַּחַת (from טַבַּח) *touching* pl. טַבַּחַת.

f. A few nouns with quiescents in the ultimate present apparent exceptions, which are, however, readily explained by the contractions which they have undergone. Thus הוֹיֵה for הוֹיָה, § 57. 2 (5). *thorn*, has its plural הוֹיִים or הוֹיִים; יוֹם (יוֹם) *day*, pl. יוֹמִים; מִדּוֹן (מִדּוֹן) *strife*, pl. מִדּוֹנִים; שׁוֹר (שׁוֹר) *ox*, pl. שׁוֹרִים; דָּגֵר for דָּגֵר or דָּגֵר, § 186. 2. c, *pol*, pl. דָּגֵרִים or דָּגֵרִים, § 208. 3; שׁוֹק (שׁוֹק or שׁוֹק) *street*, pl. שׁוֹקִים; עִיר (עִיר or עִיר) *city*, pl. once עִירִים Judg. 10:4 usually contracted to עִירִים; רֹאשׁ (רֹאשׁ) *head*, pl. רֹאשִׁים. So קֶמֶס *measure* becomes in the dual קֶמֶסֶת for קֶמֶסֶת and קֶמֶסֶת *one hundred*, du. קֶמֶסֶתֶת for קֶמֶסֶתֶת and קֶמֶסֶתֶת *work*, probably had in the absolute plural מִלְּאָכֶת (מִלְּאָכֶת, § 57. 2 (3)), whence the construct is מִלְּאָכֶת.

2. The final consonant sometimes receives Daghesh-forte before the added termination, causing the preceding vowel to be shortened from *ā* to *ă*, from *ē* or *ī* to *ĭ*, and from *ō* or *ū* to *ŭ*, § 61. 5. This takes place regularly in nouns which are derived from contracted ע roots, תְּמָה *perfect* fem. תְּמָה, לָם *sea* pl. יָמִים; מִגֶּן (from גֶּן) *shield*, pl. מִגְנִים and מִגְנֹת, fem. מִגְנָה; חֹק *statute* pl. חֻקִּים, fem. חֻקָּה, pl. חֻקֹּת, or in whose final letter two consonants have coalesced, אָף for אָף, du. אֶפֶס *nose*; עֵז for עֵז *she-goat* pl. עִזִּים; לָמָּה for לָמָּה *time* pl. עֲתִים and עֲתֹת; אִישׁ for אִישׁ *man*, אִשָּׁה *woman*, and it not infrequently occurs in other cases.

a. Nouns with Pattahh in the ultimate with few exceptions double their final letter, being either contracted forms, חֶלֶל *weak* pl. חֶלְלִים fem. חֶלְלָה pl.



הַלֵּוֹת, or receiving Daghesht-forte conservative in order to preserve the short vowel. אֲנָם *pool* pl. אֲנָמִים; so אֲוֵן *wheel*, הַמִּטְלֵה *myrtle*, מִלֵּט *few*, חֲרִיחַ *frightful*, רִרְרָה *greenish*, מִצְוֵה *desire*. Before gutturals Pattahh may be retained in an intermediate syllable. לֶחֶם *fresh* pl. לֶחָיִם, or lengthened to Kamets, § 60. 4, שֹׁר *prince* pl. שָׂרִים fem. שָׂרָה; so אֶצְבָּעוֹת *fingers*, אַרְבָּעָה *four*, כִּוְזָיִים *helmets*, מִצְרִים *straits* and הַדָּרָאִים *baskets*, which do not occur in the singular, but are commonly referred to הַדָּרִי, § 194. *b*, ר being changed to א as in § 208. 3. *d*; also שֹׁד *breast*, which omits Daghesht du. שָׂדֵה. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, בֹּי *prey* fem. בָּיָה, *fear* fem. בָּיָה, גֶּת *wine-press* pl. גִּתוֹת, מָד *garment* pl. מִדָּים and מִדֵּים, מִסֵּב *tribute*, סֶבֶל *basin*, מִסֵּב *morsel*, צֶדֶק *side*, גָּלָל *wheel*, סִבְסָלוֹת *baskets*, עֵצֵי תַּנְחִי *palm-branches*, מוֹרֶגֶת *threshing-sledge* pl. מוֹרְגִים or by the resolution of Daghesht-forte, § 59. *a*, מוֹרְגִים. It is rejected from צִלְצַל *cymbal* pl. צִלְצָלִים, זֶן *sort* pl. זָנִים, גִּבְרִיִּים *berries*, probably from גִּבְרָה and מְרִים *men*, from the obsolete singular, מֵה. The plural of גֵּם *people* is גְּמִים and in a very few instances with the doubled letter repeated, גִּמְגִּים; so הָר *mountain* pl. הָרִים and הֲרָרִים Deut. 8:9. צֶלֶל *shadow* pl. צִלְצָלִים, חֹק *statute* pl. חֻקִּים, and twice in the construct, חֻקְהֶם Judg. 5:15, Isa. 10:1, which implies the absolute form חֻקְהֶם.

*b*. The final letter is doubled after Kamets in the following words besides those from ע"ו roots, אֲוֵלָם *porch* pl. אֲוֵלָיִם; so אֲתָנָן *hire*, גִּמְלָה *camel*, זֶמַן *time*, מַחְשֶׁה *darkness*, מִרְחָק *distance*, קָטָן *small*, קִנְיָן *green*, שָׁמֶן *quiet*, לוֹשֶׁן *lily*, שֶׁן *coney*, to which should perhaps be added זַקָּה Deut. 8:15 *scorpion*, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been זַקָּה, § 65. The Niphal participle נִבְהָר *honored* has in the plural both נִבְהָרִים and נִבְהָרִים. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Daghesht-forte, in the plurals of אָח *brother* pl. אָחִים, חֹך *hook*, מִבְטָח *confidence*, § 60. 4. *a*.

*c*. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from ע"ו roots, גִּבְעָן *peak* pl. גִּבְעָנִים, הַרְשֵׁב *sacred scribe*, תַּרְבֵּב *band*, לֵאז *nation*, גֵּי־רֵם *naked*, and several adjectives of the form קָטָל, which are mostly written without the vowel-letter ו, § 14. 3, e. g. אָדָם *red* fem. אֲדָמָה, אֲדָמָה *terrible*, אָרֶךְ *long*, etc.; אֲשָׁפָה *dunghill* takes the form אֲשָׁפָה in the plural.

*d*. There are only two examples of doubling when the vowel of the ultimate is Shurek, תִּרְרָה Prov. 24:31 *nettles* or *brambles* from תִּרְוֶה, רִאיוֹה Esth. 2:9 from רִאיוֹה Kal pass. part of רָאָה.

*e*. אִישׁ (אֲנָשׁ) *man* is not contracted in the plural אֲנָשִׁים *men*; in the feminine, for the sake of distinction, the initial weak letter is dropped, נָשִׁים *women*, which is used as the plural of אִשָּׁה *woman*; אֲנָשִׁים *men* and אִשָּׁה *women* are rare and poetic. אֵל *ploughshare* has either אֵלִים or אֵלִים in the plural.

§208. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, §66. 2. (1). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, §183.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ō* or more rarely *ū*, *ē* becomes *ī* or more rarely *ē*; *ē* may be restored to *ā* from which it has commonly arisen, §183, or like *ē* it may become *ī* or *ē*, עֲצָמָה (עֲצָמָה) *strength* fem. עֲצָמָהּ, חֵפְזָה (חֵפְזָה) fem. חֵפְזָהּ *freedom*, אָמַר (אָמַר) *saying* fem. אָמַרָהּ and אָמַרָהּ, מֶלֶךְ (מֶלֶךְ) *king* מֶלֶכָה *queen*, טָבַח טָבַחָה *slaughter* fem. טָבַחָהּ.

a. Nouns having either of the forms קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מֶלֶךְ (מֶלֶךְ) *king* pl. מְלָכִים, מֶלֶכָה *queen* pl. מְלָכוֹת, אָמַר מְאָמְרוֹת *id.* pl. אָמַרָהּ, פָּעַל (פָּעַל) *work*, pl. פְּעָלִים, חָטָא חַטָּאת *sin* pl. חַטָּאִים.

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עָשָׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תִּשְׁעִים *ninety* from תֵּשַׁע *nine*. The words בִּשְׁמִינִים *pistachio-nuts*, הֶבְנִים *ebony*. Job 40:21, 22, רַחֲמִים *mercies*, and שִׁקְמִיּוֹת *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission. But there need be no assumption of irregularity if the first is taken with Fürst from בִּשְׁמִינִים, the second with Gesenius from הֶבְנִים, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural בָּנִיּוֹת pl. בְּנָוִיּוֹת *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, פְּלִגְנָיִם pl. פְּלִגְנָיִם *concubine* pl. פְּלִגְנָיִם, נַיִל נַיִלָּה *nail* נַיִלָּה.

b. The superior tenacity of Hholem, §60. 1. a (4), is shown by the occasional retention of *o*, not only as a compound Sh'va under gutturals, אֶרֶץ way pl. אֶרֶצוֹת, so חֹדֶשׁ *month*, חֹדֶשׁ *thicket*, עֵשֶׂה *sheaf*, עֵשֶׂה *faun*; but as

Kamets-Hhatuph in קֹדֶשׁ *holiness* pl. קִדְשִׁים and קִדְשֵׁי, root pl. שִׁרְשֵׁי, § 19. 2, or as a long vowel in אֹהֶל *tent* pl. אֹהֳלִים, אֹרֶז *stall* pl. אֹרְזֵה, § 60. 3. c, or shifted to the following letter so as to take the place of the pretonic Kamets in בָּהֶן *thumb* pl. בְּהוֹנוֹת, נֶגַה *brightness* pl. נִגְלוֹת, § 184. a. Comp. פָּסֵל (פָּסֵל) *graven image* pl. פְּסִילִים. In other nouns it is rejected, בֹּקֶר *morning* pl. בִּקְרִים; so תֶּרֶן *threshing-floor*, כֶּפֶר *cypress*, חֶפֶץ *handfull*, רֶמֶח *spear*, יֶרֶח *juniper*, חֶלֶל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מוֹתָה *death* pl. מוֹתִים, עוֹלָה *iniquity* pl. עוֹלוֹת. Gesenius regards אֲוִיִּם Prov. 11:7, Hos. 9:4, as the plural of אֲוִן, while others derive it from אֲוִן, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֵיל *ram* pl. אֵילִים, זֵיתָה *olive* pl. זֵיתִים, לַיְלָה *night* pl. לַיְלוֹת, but not in חֲזֵק *strength* pl. חֲזָקִים, מְזֻזָּה *fountain* pl. מְזֻזוֹת, אֶסְתָּה *ass-colt* pl. אֶסְתִּים, גִּזְרָה *gout* pl. גִּזְרִים. The plural of בָּרָא *valley* is בְּרָאוֹת by transposition from the regular form גִּיאֹת which is twice found in the K'thibh 2 Kin. 2:16, Ezek. 6:3; בֵּית *house* has as its plural בֵּתִים, whether this be explained as for בִּתְתִים from בִּתָּה *to build* or for בִּתְתִים from בֵּית *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִדָּה *provision* fem. צִדָּה, עֵינָה *eye* du. עֵינִים.

d. Monosyllables in י from roots belong properly to this formation, § 57. 2 (4) and § 184. b, and follow the rules given above both in the feminine הַלִּי (חֲלִי) *necklace* fem. הַלִּי, and the plural אֲלִי (אֲרִי) *lion* pl. אֲלִים and אֲרִים, אֲדִי *kid* pl. אֲדִים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 177. 3, חֲלִי *necklace* pl. חֲלָאִים, חֲזָה *simple* pl. חֲזָהִים, חֲזָה and חֲזָהִים, חֲזָה *gazelle* pl. חֲזָהִים, חֲזָהִים and חֲזָהִים; in like manner חֲזָהִים *branches*, חֲזָהִים *lions* are referred to חֲזָה and חֲזָה though these singulars do not occur; חֲזָה (חֲזָה) *utensil* does not receive Kamets in the plural חֲזָהִים.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דֶּלֶת) *door* du. דֶּלֶתִים, דֶּרֶךְ (דֶּרֶךְ) *way* du. דֶּרֶכִּים, קֶרֶן (קֶרֶן) *horn* du. קֶרֶנִּים and קֶרֶנִּים, חֶכֶם (חֶכֶם) *cheek* du. חֶכְמִים, בֶּרֶךְ (בֶּרֶךְ) *knee* du. בֶּרֶכִּים, so מֶתֶן, מֶתֶן, מֶתֶן.

§ 209. When the ultimate is a simple syllable, the following cases occur, viz:

1. Final ה is rejected before the feminine and plural endings, רִפְּהָ *beautiful* fem. רִפְּהָ f. pl. רִפְּהָ, מַעֲשֵׂה *work* pl. מַעֲשֵׂים; so מַחֲנֵה *camp* du. מַחֲנֵים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that רִפְּהָ is for רִפְּהָ and

מִנְשָׁיוּם for מִנְשָׁיוּם. In a very few instances the radical י remains, e. g. עֲנִיָּה Cant. 1:7 from עֲנִיָּה (עֲנִי) מִמְּחֶלֶם Isa. 25:6 from מִמְּחֶה (מִמְּחֶה) and is even strengthened by Daghesti-forte, § 207. 2. בּוֹכָה Lam. 1:16 from בּוֹכָה, פִּרְיָה and פִּרְיָה, § 196. b, fem. of פִּרְיָה Hos. 14:1, elsewhere הָרוֹת פֶּה *mouth, edge* pl. פִּים, פִּיּוֹת and פִּיּוֹת, or changed to א, § 56. 4. טֶלֶה (טֶלֶה) *young lamb* נִלְאִים (נִלְאִים) so that it is not necessary to assume a singular נִלְיָ which no where occurs, הלכה Ps. 10:8 חֲלֹכָיוּם ver. 10. See Alexander in loc.

2. Final י may combine with the feminine and plural endings, so as to form יָהּ, יָיִם, יָיוֹת, or it may in the masculine plural be contracted to יִם, § 62. 2. עֲבָרִי *Hebrew* pl. עֲבָרִים and עֲבָרִיִּים fem. עֲבָרִיָּה f. pl. עֲבָרִיּוֹת; שִׁפָּי *ship* pl. שִׁפִּים and שִׁפִּיִּים fem. שִׁפִּיָּה f. pl. שִׁפִּיּוֹת; חֲפָשִׁי *free* pl. חֲפָשִׁים and חֲפָשִׁיִּים fem. חֲפָשִׁיָּה f. pl. חֲפָשִׁיּוֹת; נָקִי *pure* pl. נָקִיִּים and נָקִיִּים fem. נָקִיָּה f. pl. נָקִיּוֹת. So nouns in ית upon the exchange of the feminine singular for the plural termination עֲמוֹנִית *Ammonitess* pl. עֲמוֹנִיּוֹת, חֲתִית *Hittitess* pl. חֲתִיּוֹת.

a. In עֲרָבִיָּם 2 Chron. 17:11 *Arabians* from עֲרָבִי an א is interposed, elsewhere עֲרָבִים; עֲנָנוֹת *branches*, עֲנָנוֹת *corners* and עֲנָנוֹת *bowls*, which do not occur in the singular, are assumed to be from עֲנָנִית, עֲנָנִית and עֲנָנִית.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 208. 3. d, גִּידָי *kid* fem. גִּידָיָה, לֵבִי *lion*, לֵבִיָּה *lioness*, § 196. d, צִבִּי *gazelle* fem. צִבִּיָּה (צִבִּיָּה and צִבִּיָּה are used as proper names), שָׂתִי *drinking* fem. שָׂתִיָּה.

3. There are few examples of final י or י with added endings. The following are the forms which they assume: שָׁקִי *drink* pl. שָׁקִיִּים, מְלָכִיָּה *kingdom* pl. מְלָכִיּוֹת, § 62. 2, עֵדוּת *testimony* pl. עֵדוּת, אָחוּת *sister* pl. אָחוּת and אָחוּת for אָחוּת, רַבִּי and רַבִּיָּה *myriad* pl. רַבִּיּוֹת, רַבִּיּוֹת and רַבִּיּוֹת; the dual רַבִּיָּם inserts the sign of the feminine.

a. תְּחָלוֹת or תְּחָלוֹת Jer. 37:16 *cells* is referred to the assumed singular תְּחָלוֹת; נְטִיָּה Isa. 3:16 K'thibh and עֲשׂוּתָה 1 Sam. 25:18 K'thibh are formed from נָטָה, עָשָׂה abbreviated Kal passive participles, § 172. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 162. נִדְּאָה *found* fem. נִדְּאָה, נִדְּאָה *wild ass* pl. נִדְּאָה.



§ 210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 1. They consist in the rejection of Kamets or Tseré, גדול *great* fem. גדולה pl. גדולים f. pl. דבר *word* pl. דברים, זכרון *memorial* pl. זכרונות, כנף *wing* du. כנפים, משיב *restoring* pl. משיבים fem. משיבה *distress* pl. מצרים, מנצח *Levite* pl. לויים, except from nouns in ה, in which the place of the accent is not changed by the addition of the terminations for gender and number, § 209. 1, רפה *beautiful* fem. רפה pl. רפיה *field* pl. שדות, קשה *hard* pl. קשים, מזה *pl.* מזה and מלים *bowels*, נכה *smitten* pl. נכים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Daghesht-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. חרש for חרש, § 187. 1, *workman* pl. חרשים, so פרש *horseman*, בריח *fugitive*, כרים (const. כרים) *eunuch* pl. כריות, פרוץ *terrible*, פרוץ *violent*, חרוץ *diligent*, or shortened to Pattahh before ח, § 60. 1. a (4), בחר *young man* pl. בחורים. Kamets is also retained in certain טו and לו derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מגן *shield* pl. מגנים and מצודה *fortress* pl. מצודות, מנצה *branch* pl. מנחות, זר *corner* pl. זרים. Other instances of its retention are rare and exceptional, בגוד *treacherous* fem. בגודה, שבוע (const. שבוע) *week* pl. שבועות and שבועות but du. שבוע, שרש *warrior* pl. שרשים.

b. When Kamets following a doubled letter is rejected, and Daghesht-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, חזון *vision* pl. חזונות, עשרון *a tenth* pl. עשרונים, but זכרון *memorial* pl. זכרונות.

c. Tseré is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Daghesht-forte, חרש for חרש, § 187. 1. b, deaf pl. חרשים, or if it is commonly represented by ר, § 14. 3, פירש *or* פירש, § 186, *hammer* pl. פירשות, or a radical ר quiesces in it, ארר *or* ארר, § 189, *perennial* pl. אררות or אררות, ארר *temple* pl. אררות, and אררות *rectitude*, אררות (from ארר or ארר) *proud*. Other cases are rare and exceptional, e. g. ארר Neh. 3:34 *feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אשדודית *Ashdodites* pl. אשדודים Neh. 13:23 K'ri (K'thibh אשדודים), אמנית *Ammonites* pl. אמנים id. (K'thibh אמניות, 1 Kin. 11:1 אשדודים).



*Sidonian* f. pl. צִדוֹנִיִּים where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b.* אֲשֶׁכֶּל cluster pl. מִשְׁכָּלוֹת Cant. 7 : 8. מִרְכָּבָה chariot fem. מִרְכָּבוֹת pl. מִרְחָק distance pl. מִרְחָקִים and מִרְחָקִים, or of Pättahh to the briefest of the short vowels Hhirik, comp. § 207. 2. *a.* זֶלְזָה fury pl. זֶלְזוֹת fork pl. מִזְלָזוֹת, § 190. *a.* צֶלַח dish pl. צֶלָחוֹת by the resolution of Dagghesh-forte for צֶלָחוֹת, § 59. *a.* אֲחֵר for אֲחֵר other has in the plural אֲחֵרִים, אֲחֵרִים as if from אֲחֵר, אֲחֵר coal has pl. אֲחֵרִים by § 63. 1.

§ 211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מַמְלָכָה kingdom by the omission of the feminine ending becomes מַמְלָךְ, hence, by § 207. 1, its plural is מַמְלָכוֹת; so מַלְכָּה queen becomes מַלְכֶּה, and by § 208. 3. its plural is מַלְכוֹת; אֵפֹדֶה epistle becomes אֵפֹד, and by § 207. 1. its plural is אֵפֹדִים. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 208, nouns in ה, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in ה, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 207. 1. *d.* and *e.* On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending ה, takes the place of ה, § 202. Thus שָׁנָה (שָׁנָה) year, by § 210, becomes in the dual שְׁנָתָם, שְׁנָתָם door, by § 208. 4, du. דְּלָתָם, דְּלָתָם brass du. נְחֹשֶׁתָם.

*a.* In the following examples a radical, which has been rejected from the singular, is restored in the plural, אֲמָה (אֲמָה) maid-servant pl.

אֲחֵיהֶם, מִלֵּךְ (for מִמֶּלֶךְ from מֶלֶךְ) *portion* pl. מִנְיֹות and מִנְאֹות, comp. § 208. 3. *d.* קָצָה (for קָצִית from קָצָה) pl. קָצִית; in like manner קִנְיֹות *colleagues* is referred to the assumed singular קִנְיָה. פֶּהָה (פִּתְּהָה) *governor* has in the plural both פִּתְּהֹות (const. פִּתְּהֹות) and פִּתְּהִית.

### THE CONSTRUCT STATE.

§ 212. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (קִטְּוֹה or נִסְמָךְ *supported*). A noun which is not so related to a following one is said to be in the absolute state (מִקְּטָה *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *verbum regis, the word of the king*, דְּבַר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

*a.* The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 214. The following changes occur in the endings for gender and number, viz.:

1. The feminine ending ה, is changed to הַ, שִׁפְּהָה *handmaid* const. שִׁפְּהַת; the ending ת remains unchanged, מִשְׁמֶרֶת *observance* const. מִשְׁמֶרֶת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ח\_, the close connection with the following noun preserving it as if in the centre of a compound word, §55. 2. c; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ח\_ preceded by Kamets adopt a Segholate form in the construct, מַמְלָכָה *kingdom* const. מַמְלָכָה instead of מַמְלָכָה, §61. 1. b, מְדִינָה *dominion* const. מְדִינָה, מְלָאכָה *work* const. מְלָאכָה, מְרִצְיָה *chariot* const. מְרִצְיָה, מְרִצְיָה *crown* const. מְרִצְיָה, מְרִצְיָה *flame* const. מְרִצְיָה, מְרִצְיָה *ten* const. מְרִצְיָה, or with the Seghols changed to Pattahhs under the influence of a guttural, מְשִׁפְחָה *family* const. מְשִׁפְחָה, מְשִׁפְחָה *four* const. מְשִׁפְחָה; so מְרִצְיָה *fig-cake* const. מְרִצְיָה, מְרִצְיָה *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of מְרִצְיָה. On the other hand, מְרִצְיָה *bottle* has in the construct מְרִצְיָה Gen. 21: 14 (the accent thrown back by §35. 1) as if from מְרִצְיָה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, עַמִּים *nations* const. עַמִּי, קַרְנִים *horns* const. קַרְנִי; חַיִּים of the feminine plural suffers no change קוֹלֵי *voices* const. קוֹלֵי.

a. The compression of *i* to *e* regularly takes place upon its being followed by concurrent consonants, §61. 4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, בָּתִּים *houses* joined to גְּזִית *hewn stone* would become בָּתִּים גְּזִית, and by the dropping of the nasal, according to §55. 2. b, בָּתִּים גְּזִית *houses of hewn stone*. Comp. §199. e. In the dual the final nasal is likewise rejected, and *ay* combines to form the diphthongal *e*, §57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּתִּים (the accent invariably thrown back by §35. 1), commonly in the K'thibh במוֹתֵי const. of בָּתִּים *high-places*, 1 Sam. 26: 12; this takes place regularly before suffixes, §220. 2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattahl: so is Tsere when preceded by Kamets; other vowels remain without change, יָד *hand* const. יָד, מִשְׁבַּע *seal* const. מִשְׁבַּע, מִשְׁבַּע *neck* const. מִשְׁבַּע, מִשְׁבַּע *old* const. מִשְׁבַּע, מִשְׁבַּע *heart* const. מִשְׁבַּע, מִשְׁבַּע *mighty man* const. מִשְׁבַּע.

a. Kamets remains in the construct of מִשְׁבַּע *porch*, מִשְׁבַּע *writing*, מִשְׁבַּע *gift*, מִשְׁבַּע *cloud* (once const. מִשְׁבַּע Ex. 19: 9), מִשְׁבַּע *decree* and מִשְׁבַּע *sea*, e. g. מִשְׁבַּע *sea of salt*, except in the phrase מִשְׁבַּע *sea of weed*, i. e. *Red Sea*; מִשְׁבַּע *milk* becomes מִשְׁבַּע, and מִשְׁבַּע *white* מִשְׁבַּע Gen. 49: 12 in the construct.

b. Tsere remains in חָשַׁשׁ *five* const. חָשַׁשׁ, מִירָן *mire* const. מִירָן, *breathing* const. רָחַח, עָקָב *heel* const. עָקָב, in the ע"ה derivative מָגֵן *shield* const. מָגֵן and in אָבֵל found in several proper names. It is occasionally shortened to Seghol before Makkeph in אָבֵל *mourning* const. אָבֵל, יָמָה *time* const. יָמָה, עָתָה and עָתָה. שֵׁם *name* const. שֵׁם, שֵׁם and שֵׁם: בֶּן *son*, which in the absolute retains Tsere before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct בֶּן, בֶּן- or בֶּן-. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: כֶּן *nest* const. כֶּן, אָבֵר *rod* const. אָבֵר and מָלֵךְ, מָלֵךְ Deut. 32: 28 *perishing* const. of אָבֵר, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed מ in several of which a preceding Pattahh is likewise changed to Hhirik, § 190. a, בְּשִׁיטָה *tilth* const. בְּשִׁיטָה, מִסְפָּר *mourning* const. מִסְפָּר, מִסְפָּר *key* const. מִסְפָּר, מִסְפָּר and מִסְפָּר, מִסְפָּר *lair* const. מִסְפָּר, מִסְפָּר, מִסְפָּר *clamour* const. מִסְפָּר, מִסְפָּר *matrix* const. מִסְפָּר, מִסְפָּר *corruption* const. מִסְפָּר, מִסְפָּר *altar* const. מִסְפָּר.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from ע"ה roots, חָזַק *statute* const. חָזַק and חָזַק, rarely in other words גָּדֹל Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גדול), קָטָן Job 17: 10, Prov. 22: 11, קָטָן Ex. 30: 23, שָׁלֹשׁ Ex. 21: 11; this becomes Pattahh before the guttural in קָטָן for קָטָן construct of קָטָן *high*. כֹּל *kōl* construct of כֹּל *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. a; it must not be confounded with כָּל *kāl* Isa. 40: 12 *he comprehended* pret. of כָּל.

d. The termination י becomes י in the construct, § 57. 2 (5), יֵר, *enough* const. יֵר, יֵר *life* const. יֵר.

e. Three monosyllabic nouns form the construct by adding a vowel, אב *father* const. אב Gen. 17: 4, 5, elsewhere אבִי, אח *brother* const. אחִי, רֵעַ *friend* const. רֵעִי 2 Sam. 15: 37, 1 Kin. 4: 5, or רֵעִי 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 218, or the monosyllables may be abridged from ל"ה roots, § 185. 2. c.

2. In a simple final syllable ה is changed to ה, שֶׁה *sheep* const. שֶׁה, רֶעֶה *shepherd* const. רֶעֶה, שֶׂה *field* const. שֶׂה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in ל"ה verbs, while the future has Seghol, § 168. c. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

b. פֶּה *mouth* has פֶּה in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, אָרֶא *fearing* const. אָרֶא, אָרֶא *host* const. אָרֶא.

§ 216. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, *מָקוֹם* *place* const. *מָקוֹם*, *שָׁנָה* *year* const. *שָׁנִים*, *שָׁנִים* *years* const. *שָׁנִי*, *אֹצְרוֹת* *treasures* const. *אֹצְרוֹת*, *יָדַי* *hands* const. *יָדִי*, *לֵבָב* *heart* const. *לֵבָב*, *חֲמָה* *wrath* const. *חֲמָה*.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattaliḥ before a guttural in consequence of the omission of Daghesh-forte, *חָרָשׁ* (for *חֲרָשׁ*) *workman* const. *חָרָשׁ*, *פָּרָשׁ* (from *פָּרָשׁ*) *horseman* const. *פָּרָשׁ*, *פָּרָשׁ* (from *פָּרָשׁ*) *vail* const. *פָּרָשׁ*, *צָרָה* (from *צָרָה*) *distress* const. *צָרָה*; (2) in words from *צִי* and *צִי* roots, *עָרִים* (from *עָרִי*) *cities* const. *עָרִים*, *בָּאִים* (from *בָּאִי*) *coming* const. *בָּאִים*; (3) under *מ* prefixed to *ע* roots, *מְכַסֵּה* (from *מְכַסֵּה*) *covering* const. *מְכַסֵּה*, *מִגֶּן* (from *מִגֶּן*) *shield* const. *מִגֶּן*, *מְצוֹד* (from *מְצוֹד*) *fortress* const. *מְצוֹד*; (4) in *ל* derivatives of the form *עָלָה* (from *עָלָה*) *exile* const. *עָלָה*, *הִגְיָה* *meditation* const. *הִגְיָה*. (5) in the construct dual and plural of trilateral monosyllables or Segholates from *לָא* and *לָה* roots, *לְחָיִים* (from *לְחָי*) *cheeks* const. *לְחָיִים*, *גְּדָרִים* (from *גְּדָרִי*) *kids* const. *גְּדָרִים*, *חַטָּאִים* (from *חַטָּא*) *sins* const. *חַטָּאִים*; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c, *אַלְהָ* *curse*, *מְעָרָה* *care*, *הַעֲלָה* *conduit*, and the plurals, *הַדְרָאִי*, *הַרְשִׁי*, *הַרְשִׁי* Lev. 7: 38, *מִצְעָרִי*, *מִצְעָרִי* 2 Kin. 12: 8, *מִצְעָרִי* Ezek. 27: 9, *מִצְעָרִי* Job 31: 25, *מִצְעָרִי* Eccles. 9: 1, *הַרְשִׁי*.

b. Tsere is retained in words in which it is commonly represented by the vowel-letter *י*, or has *י* quiescing in it, *הַיָּבֵל* *temple* const. *הַיָּבֵל*, and in addition in the following, *אֲבוֹת* *crib* const. *אֲבוֹת*, so *אֲבוֹת* *girdle*, *אֲבוֹת* *thread*, *זָרָה* *foreign land* const. *זָרָה*, *זָרָה* *loss* const. *זָרָה*, so *אֲבוֹת* Isa. 58: 10 *darkness*, *בְּרָכָה* *pool*, *גְּנֵבָה* Ex. 22: 2 *theft*, *מִגָּפָה* *plague*, *מִהֲפָכָה* *overthrow*, *מִכָּרָה* Gen. 49: 5 *sword*, *מִסְכָּה* *mollen-image*, *מִרְרָה* Job 16: 13 *gall*, *זָרָה* *heap*, *אֲצָא* *excrement*, *תְּאֵנָה* *fig-tree*, *תְּהִיָּה* *deep sleep*, and the plurals *אֲבָלִי* *mourning* from *אֲבָלִים*, so *הַרְשִׁי* *desiring*, *הַרְשִׁי* *sleeping*, *הַרְשִׁי* and *הַרְשִׁי* *rejoicing*, *הַרְשִׁי* *forgetting*, *הַרְשִׁי* *wolves* from *הַרְשִׁי* (*הַרְשִׁי*); *הַרְשִׁי* *weary* becomes *הַרְשִׁי* in the construct, and *הַרְשִׁי* *escaped* *הַרְשִׁי*.

c. Hholem is rejected from the syllable before the accent in *אֲרָמֹן* *palace* const. pl. of *אֲרָמֹן* and *אֲשְׁפָלֶת* const. pl. of *אֲשְׁפָלֶת* *cluster*, *הַרְשִׁי* Cant. 4: 5 and *הַרְשִׁי* Cant. 7: 4 *twins*, *הַרְשִׁי* *high-places*, see § 214. 2. b; it is changed to *u* in *מִצְעָרִי* *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, *הַרְשִׁי* *midst* const. *הַרְשִׁי*, *הַרְשִׁי* *cups* const. *הַרְשִׁי*, *הַרְשִׁי* *house* const. *הַרְשִׁי*, *הַרְשִׁי* *fountains* const. *הַרְשִׁי*, *הַרְשִׁי* *valley* const. *הַרְשִׁי*, pl. *הַרְשִׁי*, § 208. 3. c, const. *הַרְשִׁי* Ezek. 35: 8. Exceptions are rare, *הַרְשִׁי* (according to Kimchi *הַרְשִׁי*) Ezek. 28: 18 *iniquity*, *הַרְשִׁי* Prov. 19: 13 *contentions*, *הַרְשִׁי* *neck* const. *הַרְשִׁי* and *הַרְשִׁי*.

e. A few nouns of the forms *הַרְשִׁי*, *הַרְשִׁי*, *הַרְשִׁי* have *הַרְשִׁי* or *הַרְשִׁי* in the construct instead of *הַרְשִׁי*, § 61. 1. b, *הַרְשִׁי* *wall* const. *הַרְשִׁי*, *הַרְשִׁי* *robbery* const.



גֵּזֶל *thigh* const. כָּבֵד *heavy* const. כֶּבֶד and כָּתֹף *shoulder* const. כֶּהָה *smoke* const. גִּשְׁן and גִּשְׁן *side* const. צִלַּע and צִלַּע; אֲרֶה *long* is only found in the construct, the corresponding absolute was probably אֶרֶה; כֹּבֵד *helmet* simply shifts its accent in the construct, כֹּבֵד. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form חֲבַל *chamber* const. חֲבֵר *seed* const. once זֶרַע Num. 11:7 elsewhere זֶרַע *plant* const. נֶשֶׁט *fetus* const. שֶׁבַע *seven* const. תִּשְׁעָה *nine* const. הִשְׁטַח; in like manner חֲבֵל *vanity* const. חֲבֵל.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, צִלְצִל *tinkling* const. צִלְצִל for צִלְצִל *words* const. דְּבָרִי for דְּבָרִי *righteousness* const. צִדְקָה, pl. צִדְקוֹת const. צִדְקוֹת *beast* const. בְּהֵמָה, *wise* const. חֲכָמִי. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 208. 2, מַלְכִּים from מֶלֶךְ (*מֶלֶךְ*) *kings* const. מַלְכֵי, שִׁבְטִים (*שִׁבְטִי*) *tribes* const. שִׁבְטֵי, גִּרְנוֹת (*גִּרְנָה*) *threshing-floors* const. גִּרְנוֹת (*גִּרְנָה*) *reproaches* const. גִּרְנוֹת, גִּרְנוֹת (*גִּרְנָה*) *folding doors* const. גִּרְנוֹת, yet not invariably שְׁעָלִים (*שְׁעָלָה*) *handfuls* const. שְׁעָלֵי, שֶׁקֶת *trough* (pl. שְׁקָתוֹת) const. שְׁקָתוֹת.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Daghes-lene, thus, מַלְכֵי, רִלְדֵי, הַלְלוֹת, הַלְלוֹת, not רִלְדֵי, מַלְכֵי, הַלְלוֹת, § 22. a. 3. Exceptions are infrequent, as אֲשֶׁתָּה Deut. 3:17, חֲסִידֵי Lam. 3:22 but חֲסִידֵי Ps. 89:2, חֲרָפוֹת Ps. 69:10, טְרָפֵי Ezek. 17:9, כִּסְפֵי Gen. 42:25, 35, נִסְכֵי Lev. 23:18, צִדְקֵי Isa. 5:10, נְשָׂאָה Neh. 4:7, רִשְׁפֵי Cant. 8:6 but רִשְׁפֵי Ps. 76:4. In a few instances Daghes-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 21. 5, חֲבֵרֵי Isa. 57:6, גִּבְרֵי Lev. 25:5, גִּבְרֵי Isa. 58:3, עֲקָבֵי Gen. 49:17, עֲקָבֵי Ps. 89:52, עֲשָׂבוֹת Prov. 27:25, or compound Sh'va is taken instead of simple for the same reason, שְׁפָתֵי Gen. 30:38. The presence or absence of Daghes-lene in the dual construct depends upon the form of the absolute, thus שְׁפָתֵי from שְׁפָתַי *lips* but בְּרָכֵי from בְּרָכָה *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between

them; one is sometimes inserted, however, after a guttural, מִקְרָבִי, but מִקְרָבָהּ. In the opinion of Ewald מִקְרָבִי Ezek. 7:24 is for מִקְרָבִי from מִקְרָבִים, and מִקְרָבָהּ Ex. 26:23, 36:28 for מִקְרָבָהּ; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels being reckoned shorter than the diphthongal, comp. §210. e. מִרְכָּבָהּ *chariot* const. מִרְכָּבָהּ. The changes in לִהְבֶּה *flame* const. לִהְבֶּה pl. לִהְבוֹת const. לִהְבוֹת, מִקְרָבִים *coals* const. מִקְרָבִי are due to the influence of the proximate vowels, §63. 1; those in רִצְיוֹן *vision* const. רִצְיוֹן, מִקְרָבִים *coals* const. מִקְרָבִי are consequent upon the dropping of Daghesht-forte, §61. 5; that in אֹהֶלִים (from אֹהֶל) *tents* const. אֹהֶלִי arises from the conversion of a simple into an intermediate syllable, §59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

a. The left-hand page is occupied by masculine nouns and the right-hand by feminine, the latter being, with few exceptions, derived from the former, or preserving, as in גִּיץ הַזֶּה, הַזֶּה הַזֶּה an outward correspondence though the roots are different. There is thus shown the formation of the feminine from the masculine, as well as that of the plural from the singular and the construct from the absolute of both numbers and genders. A few examples are added of the formation of the dual and of the inflections of adjectives and participles. The Piel and Hithpaal participles follow the analogy of the Kal; the Niphal is followed by the Pual, Hophal, and Hiphil, the last of which has in the sing. fem. מִקְרָבָהּ or מִקְרָבָהּ and in the plural מִקְרָבָהּ, מִקְרָבָהּ.

# DECLENSION

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גֶּן	גֶּן	גַּנִּים	גַּנִּי
Fish.	דָּג	דָּג	דָּגִים	דָּגִי
Guard.	מִשְׁמָר	מִשְׁמָר	מִשְׁמָרִים	מִשְׁמָרִי
Vengeance.	נָקָם	נָקָם	נִקְמָה	נִקְמָה
Cloud.	עָנָן	עָנָן	עָנָנִים	עָנָנִי
Heart.	לֵבָב	לֵבָב	לִבְבִים	לִבְבִי
Flower.	נֶחֱלָה	נֶחֱלָה	נִחְלִים	נִחְלִי
Tree.	עֵץ	עֵץ	עֲצִים	עֲצִי
Wall.	קִיר	קִיר or קִירִים	קִירִים	קִירִי
Suckling.	יֹדֵק	יֹדֵק	יֹדָקִים	יֹדָקִי
Interpreter.	מַלְיָץ	מַלְיָץ	מַלְאִים	מַלְאִי
Statute.	חֹק	חֹק	חֻקִּים	חֻקִּי
Turtle-dove.	תּוֹר	תּוֹר	תּוֹרִים	תּוֹרִי
Memorial.	זִכְרוֹן	זִכְרוֹן	זִכְרֹנִים	זִכְרֹנִי
King.	מֶלֶךְ	מֶלֶךְ	מַלְכִים	מַלְכִי
Hiding-place.	סֶתֶר	סֶתֶר	סִתְרִים	סִתְרִי
Strength.	עֲזָם	עֲזָם	עֲזָמִים	עֲזָמִי
Death.	מוֹת	מוֹת	מוֹתִים	מוֹתִי
Hebrew.	עִבְרִי	עִבְרִי	עִבְרָאִים or עִבְרִיִּים	עִבְרָאִי
Appearance.	מַרְאֶה	מַרְאֶה	מַרְאִים	מַרְאִי

	SINGULAR.		DUAL.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Palm.	תָּמָר	תָּמָר	תְּמָרִים	תְּמָרִי	תְּמָרוֹת	תְּמָרוֹת
Hand.	יָד	יָד	יָדַיִם	יָדַי	יָדוֹת	יָדוֹת
Wing.	כַּנָּף	כַּנָּף	כַּנְפָּיִם	כַּנְפִּי	כַּנְפוֹת	כַּנְפוֹת
Tooth.	שֵׁן	שֵׁן	שְׁנַיִם	שְׁנָיִם	שְׁנָיִם	שְׁנָיִם
Foot.	רֶגֶל	רֶגֶל	רַגְלָיִם	רַגְלִי	רַגְלִים	רַגְלִים
Ear.	אָזֶן	אָזֶן	אָזְנָיִם	אָזְנִי	אָזְנִים	אָזְנִים
Eye.	עֵינָן	עֵינָן	עֵינָיִם	עֵינִי	עֵינֹת	עֵינֹת
Lip.	שִׁפְהָ	שִׁפְהָ	שִׁפְתָּיִם	שִׁפְתִּי	שִׁפְתּוֹת	שִׁפְתּוֹת

# OF NOUNS.

	SINGULAR.		PLURAL.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
Garden.	גַּנָּה	גַּנֹּת	גַּנּוֹת	גַּנּוֹת
Fish (collective.)	דָּגָה	דָּגֹת	דָּגוֹת	דָּגוֹת
Observance.	מִשְׁמֶרֶת	מִשְׁמֶרֶת	מִשְׁמֶרוֹת	מִשְׁמֶרוֹת
Vengeance.	נִקְמָה	נִקְמָה	נִקְמוֹת	נִקְמוֹת
Cloud (collective.)	עֲנָנָה	עֲנָנֹת	עֲנָנוֹת	עֲנָנוֹת
Sin.	חַטָּאת	חַטָּאת	חַטָּאוֹת	חַטָּאוֹת
Flower.	נֶצֶחַ	נֶצֶחַ	נֶצְחוֹת	נֶצְחוֹת
Counsel.	עֲצָה	עֲצָה	עֲצוֹת	עֲצוֹת
Wall.	גִּדְּרֶת	גִּדְּרֶת	גִּדְּרוֹת	גִּדְּרוֹת
Sucker.	יוֹלָקֶת	יוֹלָקֶת	יוֹלָקוֹת	יוֹלָקוֹת
Poem.	מִלִּיצָה	מִלִּיצָה	מִלִּיצוֹת	מִלִּיצוֹת
Statute.	חֻקָּה	חֻקָּה	חֻקּוֹת	חֻקּוֹת
Law.	תּוֹרָה	תּוֹרָה	תּוֹרוֹת	תּוֹרוֹת
Skull.	גִּלְגָּלֶת	גִּלְגָּלֶת	גִּלְגָּלוֹת	גִּלְגָּלוֹת
Queen.	מַלְכָּה	מַלְכָּה	מַלְכוֹת	מַלְכוֹת
Hiding-place.	סִתְרָה	סִתְרָה	סִתְרוֹת	סִתְרוֹת
Strength.	עֲזָמָה	עֲזָמָה	עֲזָמוֹת	עֲזָמוֹת
Kingdom.	מַלְכוּת	מַלְכוּת	מַלְכוֹת	מַלְכוֹת
Hebrew-woman.	עִבְרִית	עִבְרִית	עִבְרִיּוֹת	עִבְרִיּוֹת
Vision.	בִּרְאָה	בִּרְאָה	בִּרְאוֹת	בִּרְאוֹת

## ADJECTIVES AND PARTICIPLES.

	SINGULAR.		PLURAL.	
	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
Many.	רַב	רַבָּה	רַבִּים	רַבּוֹת
Small.	קָטָן	קָטָנָה	קָטָנִים	קָטָנוֹת
Heavy.	כָּבֵד	כָּבֵדָה	כָּבֵדִים	כָּבֵדוֹת
Great.	גָּדוֹל	גָּדוֹלָה	גָּדוֹלִים	גָּדוֹלוֹת
Deep.	עָמֹק	עָמִיקָה	עָמִיקִים	עָמִיקוֹת
Kal act. part.	קָטַל	קָטְלָה or קָטְלָת	קָטְלִים	קָטְלוֹת
Kal pass. part.	קָטוּל	קָטוּלָה	קָטוּלִים	קָטוּלוֹת
Niphal part.	נִקְטַל	נִקְטְלָה or נִקְטְלָת	נִקְטְלִים	נִקְטְלוֹת

## PARAGOGIC VOWELS.

§ 218. The termination י, or י is sometimes added to nouns in the construct singular, § 61. 6, מְלָכִי Gen. 49:11 for מְלָכִי Isa. 1:21 for מְלָכִי Lam. 1:1 for רַבִּית, מְשֻׁפָּלִי Ps. 113:6 for מְשֻׁפָּלִי Gen. 1:24 for חֵלֶת. This occurs chiefly in poetry and is regarded as an archaism. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tserc from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מְלִי־צֶדֶק *Melchizedek*, מְהוּשֵׁלָה *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

§ 219. 1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, צָפֹנָה *northward*, לְנֹכַח *southward*, שָׁמַיְמָה *heavenward*, הַבֵּיתָה *to the house*, οἱ ὄντες, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, גֶּרָה from גֶּר, אֶרֶץ from אֶרֶץ, מִדְבָּר from מִדְבָּר, מִדְבָּר 1 Kin. 19:15 from the construct state מִדְבָּר.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective תָּלִיל *profane* in the peculiar phrase הַתָּלִיל *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים רַמְיָמָה 1 Sam. 1:3 *from days to days* i. e. *yearly*, שְׁלִישִׁתָּה Ezek. 21:19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לָמַעְלָה *upwards*, לְמַטָּה *downwards*, לְמִזְרָחָה 2 Chron. 31:14 *to the east*, לְשִׁאוֹלָה Ps. 9:18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending ה, rarely receives the accent מִזְרָחָה Deut. 4:41; in פִּדְיָהּ it receives in some editions an alternate accent, § 42. a, in others the secondary accent Methegh, § 33. 1. a. In הָרָה Gen. 14:10 and פִּדְיָהּ a is changed to e before this ending, § 63. 1, in הָרָה Ezek. 25:13, נָכָה 1 Sam. 21:2 the vowel of the ending is itself changed to e.

c. He directive is probably to be traced to the same origin with the definite article ה, whose demonstrative force it shares. The syl-



table ה is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to ה, § 53. 3; and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire, § 97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, מֶלֶךְ king, מֶלֶךְה or מֶלֶךְה the king.

2. Paragogic ה is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

### NOUNS WITH SUFFIXES.

§ 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד hand, יָדִי my hand, etc. They suffer, in consequence, the following changes, viz :

1. Of the suffixes, which begin with a consonant, ה, כָּם, כָּן of the second person are connected with nouns in the singular by a vocal Sh'va, נו of the first person plural and ה of the second fem. singular by Tscere, and ה, ה, מ, נ of the third person by Kamets; ה is invariably contracted to ו, rarely written ה, § 62. 1, and ה to ה, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, יָדֵי הֵרָא her days Nah. 2: 9.

b. *First person*: נו is in a few instances preceded by Kamets, מִנִּי Ruth 3: 2, קִרְיָנו Job 22: 20.

*Second person.* The final vowel of ה is occasionally expressed by the vowel letter ה, יָדֶךָ Ex. 13: 16, בְּשִׁמְךָ Jer. 29: 25. In pause the Sh'va before ה becomes Seghol, § 65, בְּשִׁמְךָ Gen. 33: 5, בְּכָנְךָ Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in ה, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, הָנָךְ Ps. 53: 6. In the feminine the connecting vowel e is rarely written, יָדְךָ Ezek. 5: 12; י, which belongs to the full form of the pronoun, § 71. a (2), is sometimes added to the suffix, יָדְךָ֫ Jer. 11: 15, בְּהִיָּבְךָ Ps. 116: 19, נְשִׁיבְךָ 2 Kin. 4: 7 K'thibh, where the K'tri has יָבְךָ. Sometimes the distinction of gender is neglected in the plural and כָּם is used in place of the feminine כָּן, אֲבִירָם Gen. 31: 9, אֲזִיָּם, אֲזִיָּם Jer. 9: 19; ה is sometimes added to the feminine suffix as to the full pronoun, אֲזִיָּה־ךָ Ezek. 23: 49.

*Third person.* The connecting vowel before הוּ and הִי is occasionally *e*, לְמִינָהּ Gen. 1:12, פִּילְגִּשָּׁהּ Judg. 9:24, מִנְהוּ Nah. 1:13, אֲוִלְהוּ Job 25:3, so רִעָהּ from רֵעַ and מְרִיעָהּ from מֵרֵעַ and frequently with nouns in הִי, מְרִאָהּ and מִרְאָהּ from מֵרָאָה, מְטָהּ from מֵטָה, מְהִלָּהּ from מֵהִלָּה, *e* does not occur before the plural ׀ unless it is represented by the vowel-letter ׀ in מִזְבְּחֵיהֶם 2 Chron. 34:5 K'thibh, where the K'ri has מִזְבְּחוֹתָם; it is once found in the fem. plural קְרָבָהּ Gen. 41:21. The form הִי in the masc. sing. is commonly reckoned an archaism, אֶתְלָהּ Gen. 12:8, שְׂרָהּ Ps. 42:9, כָּלָהּ Jer. 2:21, so several times in the K'thibh, עִירָהּ Gen. 49:11, הַבִּוּאָהּ Ex. 22:4, כְּסִיאוֹתָהּ Ex. 22:26, נִסְכָּהּ Lev. 23:13, שְׁלֹשָׁהּ 2 Kin. 9:25, הַבִּוּאָהּ Ezek. 48:18, where the K'ri in each instance substitutes וִי. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׂעָרָהּ Lev. 13:4, הִשְׁתָּאָהּ Num. 15:28, or by a Masoretic note in the margin, אֶתְנָנָהּ Isa. 23:17, 18 for אֶתְנָנָהּ; once א is substituted for ה, כָּלָהּ Ezek. 36:5. The longer forms of the plural suffixes הֶם, הֵן are rarely affixed to nouns in the singular, לְבָרְכָהּ Gen. 21:28, מְלַבְּבָהּ Ezek. 13:17, שְׂבוּתָהּ Ezek. 16:53, or with the connecting vowel Kamets, כָּלָהּ 2 Sam. 23:6, or with הָ appended, כָּלָהּ 1 Kin. 7:37, הַכְּהֵנָה Ezek. 16:53. The vowel הִי is also sometimes added to the briefer form of the fem. plural, לְבָרְכָהּ Gen. 21:29, כָּלָהּ Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ׀ or הֶם being used for the feminine, כָּלָהּ Cant. 4:2, 6:6 for כָּלָהּ, יְרִיחָם Job 1:14 for יְרִיחָהּ.

c. The nouns אָב *father*, אָח *brother*, פֶּה *mouth* take the ending ׀ before suffixes, as they do likewise in the construct state, אֲבִיךָ, אָחִיךָ; ׀ of the first person coalesces with this vowel, אָבִי, אָחִי, פִּי and הוּ of the third person, commonly becomes ׀ § 62. 2, אָבִי, אָחִי, פִּי more frequent than אֲבִיחָהּ, אָחִיחָהּ, פִּיחָהּ. In גִּי' Zeph. 2:9 the vowel-letter ׀ of the first person suffix is dropped after the final ׀ of the noun.

2. The masculine plural termination ים and the dual ים are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, § 214. 2. *δ*. This י remains unchanged before the plural suffixes; but before ה the second masc. singular and הִי third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with ׀ the first singular forms י, with הִי the second feminine יהִי, and with הוּ the third masculine יוּ, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, תַּחֲנִיתִי 2 Kin. 6:8 for תַּחֲנִיתִי, כְּרָחִי Ps. 132:12 for כְּרָחִי, מִבְּחָהּ Deut. 28:59 for מִבְּחָהּ, אֶתְיוֹתָהּ Ezek.

16:52 for אֶחָדָם, אֶבְרָהָם and אֶבְרָהָם Ps. 74:4, חֲסִידָם, חֲסִידָם, מִצְבָּהָם. On the other hand, suffixes proper to plural nouns are occasionally appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, חֲסִידָהּ Lev. 5:24, חֲסִידָהּ Ps. 9:15, שְׁנֵי אֲחֵיהֶּהּ Ezek. 35:11, גִּבְעָהּ Isa. 47:13.

b. The vowel-letter ו is not infrequently omitted after plural and dual nouns, דְּרָבָהּ Ex. 33:13 for דְּרָבָהּ, רִיבָם Ps. 134:2 for רִיבָם Ex. 32:19 K'thibh (K'ri מִדְּבָרִי), עֲבָדוֹ 1 Sam. 18:22 K'thibh (K'ri מִדְּבָרִי), אֲבִיהֶם Gen. 10:5 for אֲבִיהֶם, חֲלִבָּהּ Gen. 4:4 for חֲלִבָּהּ.

c. *Second person.* The vowel ו remains unchanged before the fem. sing. ה in אֲשֶׁרֶה Eccl. 10:17 and with ה appended: מִלְאָכָה Nah. 2:14. Sometimes, as in the full pronoun, ו is appended to the fem. sing. suffix and ה, to the plural, תְּהַלֹּאֲרִי: Ps. 103:3, חֲדָרֶיךָ ver. 4, כְּסִיתֵיהֶנָּה Ezek. 13:20.

*Third person.* The uncontracted form of the masc. sing. וֹהוּ occurs in גְּבוּרָהּ Nah. 2:4 for גְּבוּרָהּ, חֲרִיבָהּ Hab. 3:10, עֲרִיבָהּ Job 24:23; *chū* = *aihu* by transposition of the vowels becomes *auhi* = *ohi* וְהִי which is found once in מְגִידָהּ Ps. 116:12, and is the ordinary form of this suffix in Chaldee. The final *a* of the fem. sing. is once represented by א, אֲחֵיהֶּהּ Ezek. 41:15. In a few instances ה is appended to the plural of either gender, אֲלֵיהֶם Ezek. 40:16, אֲלֵיהֶנָּה Ezek. 1:11, and ו to the abbreviated masc. אֲלֵיהֶם Deut. 32:37, זִבְחֵיהֶם ver. 38, פְּעִימֵם Job 27:23, פְּעִימֵם Ps. 11:7.

### 3. The suffixes thus modified are as follows, viz. :

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	ו	הּ	הַ	וּ	וֹהוּ	נָה	כֶּם	כֶּן	ם	ן
Dual and Plur. Nouns	וּ	וֹהוּ	וֹהַ	וּוּ	וֹוֹהוּ	וֹנָה	וֹכֶם	וֹכֶן	וֹם	וֹן

§ 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 1. These are as follows, viz. :

1. The grave suffixes, § 72, כֶּם, כֶּן, הֶם, הֵן shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לִבְכֶּם *heart*, לִבְכֶּנָּה *your heart*, לִבְבֶּתָן *their hearts*; שֵׁפָה *lip* du. שֵׁפִיתֶהֶם pl. שֵׁפִיתֵיהֶם *their lips*.

a. דָּם *blood* becomes דָּמָם and יָד *hand* יָדָם.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with the exception that in the singular the ending ה becomes ת, in consequence of the change from a mixed to a simple syllable, § 59, שֵׁפָה *lip*, שֵׁפָתוֹ *his lip*, שֵׁפָתָם *their lip*, שֵׁפָתוֹתֶיהָ *thy lips*, שֵׁפָתוֹתָיו *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, מִמְשַׁלָּה const. מִמְשַׁלָּתוֹ suf. מִמְשַׁלָּתוֹ. If two consonants have coalesced in the final letter, it will receive Daghesth-forte agreeably to 6, בָּתוֹ from בֵּית, אֲמָתוֹ from אֲמָת, אֲמָתוֹת 1 Sam. 16:15 from the fem. of מְבַנֶּת, § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, נִבְלָתִי Isa. 26:19 from נִבְלָה but נִבְלָתָהּ; נִבְלָתוֹ Cant. 2:10 from רָפָה const. רָפָת; so אֲלָתִי, אֲלָתָיו, אֲלָתֵינוּ, אֲלָתֵיכֶם but const. אֲלָתָהּ, comp. מְצַרָּה const. מְצַר.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, לֵבָב לֵבָב *heart*, לֵבָבִי *my heart*, לֵבָבְךָ *thy heart*, לֵבָבֵינוּ *our hearts*.

a. Tserē in the ultimate is shortened to Hlirik or Seghol before ה, כָּס, כֶּן, e. g. מִבְּהַר שָׁמָּה, מִבְּהַר שָׁמָּה, or with a guttural to Pattah, אֶחָדְךָ, אֶחָדְכֶם, though with occasional exceptions, אֶחָדְךָ Isa. 22:21, אֶחָדְכֶם 1 Sam. 21:3, אֶחָדְכֶם from אֶחָד. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, שָׁמָּה from שָׁמָּה plur. שָׁמָּה, שָׁמָּה from שָׁמָּה plur. שָׁמָּה, שָׁמָּה, שָׁמָּה, שָׁמָּה.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, שֵׁפָתַי *my lips*, שֵׁפָתֵינוּ *our lips*, אָזְנוֹי *my ears*, אָזְנוֹי *our ears*; קַרְנֵים and קַרְנֵי *horns*, קַרְנֵי *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending ה, § 208, מֶלֶךְ *king*, מֶלֶכִּי *my king*, מֶלֶכְךָ *your king*; אֶרֶץ *car*, אֶרֶצִּי *my car*; in like manner יוֹזֵקָה *sucker*, יוֹזֵקָתוֹ *his sucker*.

a. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suf-

fixes, פָּתַלְי and פָּתַלְי from פָּתַל Hos. 13:14, with Daghesh-forte  
separative. כְּבֹדִי Ezek. 26:9. קִטְיִי 1 Kin. 12:10. סִבְיִי Isa. 9:3. סִבְיִי  
Jer. 4:7. בגָּדוּ garment has בְּגָדִי instead of בְּגָדִי, בְּגָדִי.

b. Middle Yodh and Vav mostly quiesce in *e* and *o* before suffixes, קָדְרִי from *קָדַר* *eye*, מוֹתֵי from מָוֶת *death*; but נִיחָה Gen. 49:11 from נָח *young ass*, שִׁיתוֹ Isa. 10:17 from שֵׁת *thorn*, עֲזָלוֹ Ezek. 18:26, 33:13 from עָלָה *iniquity*.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp.  
§ 184. *a.* דָּבַשׁ from דִּבְשׂוּ; טָבַחַם from תֵּבַחוּ, but פָּרַטוּ from בָּרַטוּ; כָּלְלוּ from כִּלְלוּ; פָּקַדוּ from קָפְדוּ, פָּנְיוֹת from נָפוּץ, פָּהָרוּ from חָפְזוּ, פָּסְעוּ from שָׁעוּ, פָּגְמוּ from מָגְמוּ, פָּקַדוּ from קָפְדוּ, פָּקַדוּ from קָפְדוּ, פָּקַדוּ from קָפְדוּ, פָּקַדוּ from קָפְדוּ, P.S.B. By a like transposition עָצָבוּ Ezek. 36:8 is for עָצָבוּ from עָצָבוּ.

d. The noun אֲשֶׁר *blessedness*, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲשֶׁרִי, אֲשֶׁרֶיךָ, אֲשֶׁרֵינוּ not אֲשֶׁרָה, אֲשֶׁרְךָ, אֲשֶׁרֵנּוּ.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, §207. 2, receive Daghesh-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, **קָדְדִי** and **קָדְדִיךָ** from **קָדַד** (root **קָדַד**), **בָּתְּכֶם** from **בָּתָּהּ** (**בָּתָּהּ**), **אֶתְּכֶם** from **אֶתְּכֶם** (pl. **אֶתְּכֶם**).

a. *לַלְטִיעַ* *lattice*, *בְּרִיחַ* *garden*, *מְסָבִי* *refuge*, which do not occur in the plural, take Daghesh-forte before suffixes; *נִסְמָה* has in the plural *נִסְמָהוּ* but before suffixes *נִסְמָהוּ*, *שִׁבְחָם*, *שִׁבְחָם* (root *בָּחַן* *base* has *כִּזְּרֵי*, *כִּזְּרֵי*).

*b.* In a very few instances a final liquid is repeated instead of being doubled by Daghesh, comp. §207. 2. *a.* הָרָרָה Jer. 17:3, הָרָרָה Ps. 30:8, הָרָרָם Gen. 14:6 from הָרָר and צָלָה Job 40:22 and צָלָה from צָלָה Ezek. 16:4 and שָׁרָה Cant. 7:3. Once Daghesh-forte is resolved by the insertion of *z*, מִצְוֹתָה Isa. 23:11 for מִצְוֹתָה, §51. 3.

7. Nouns ending in ה drop this vowel before suffixes as before the plural terminations, § 209. 1, שְׂדֵה *field* שְׂדֵיהֶם, שְׂדֵיהֶם; מִקְנֵה *cattle* מִקְנֵהֶם.

*a.* The vowel *e* commonly remains as a connecting vowel before suffixes of the third person singular, §220. 1. *b;* and in a few instances the radical י is restored, giving to singular nouns the appearance of being plural, מְשִׁיחָה Isa. 22:11, מְשִׁיחָה Hos. 2:16, מְשִׁיחָה Isa. 42:5, מְשִׁיחָה *sheep* becomes מְשִׁיחָה or מְשִׁיחָה.

§222. The following examples of nouns with suffixes will sufficiently illustrate the preceding rules :



# PARADIGM OF NOUNS WITH SUFFIXES.

SINGULAR.							
	heart	king	queen	hand			
<i>Const.</i>	לֵבָב	מֶלֶךְ	מַלְכָּה	יָד			
	לֵבָב	מֶלֶךְ	מַלְכָּה	יָד			
<i>Sing. 1 c. my</i>	“ לִבִּי	“ מֶלְכִּי	“ מַלְכָּתִי	“ יָדִי			
2 m. thy	“ לִבְךָ	“ מֶלְכֶּךָ	“ מַלְכָּתְךָ	“ יָדְךָ			
2 f. thy	“ לִבְךָ	“ מֶלְכֶּךָ	“ מַלְכָּתְךָ	“ יָדְךָ			
3 m. his	“ לִבּוֹ	“ מֶלְכּוֹ	“ מַלְכָּתּוֹ	“ יָדּוֹ			
3 f. her	“ לִבָּהּ	“ מֶלְכָּהּ	“ מַלְכָּתָהּ	“ יָדָהּ			
<i>Plur. 1 c. our</i>	“ לִבֵּינוּ	“ מֶלְכֵּנוּ	“ מַלְכָּתֵנוּ	“ יָדֵנוּ			
2 m. your	“ לִבְכֶּם	“ מֶלְכֶּכֶם	“ מַלְכָּתֶכֶם	“ יָדְכֶם			
2 f. your	“ לִבְכֶּן	“ מֶלְכֶּכֶן	“ מַלְכָּתֶכֶן	“ יָדְכֶן			
3 m. their	“ לִבָּם	“ מֶלְכָּם	“ מַלְכָּתָם	“ יָדָם			
3 f. their	“ לִבָּן	“ מֶלְכָּן	“ מַלְכָּתָן	“ יָדָן			
PLURAL.				DUAL.			
	hearts	kings	queens	hands			
<i>Const.</i>	לְבָבִים	מְלָכִים	מְלָכוֹת	יָדִים			
	לְבָבִי	מְלָכִי	מְלָכוֹת	יָדִי			
<i>Sing. 1 c. my</i>	“ לְבָבִי	“ מְלָכִי	“ מְלָכוֹתִי	“ יָדִי			
2 m. thy	“ לְבָבְךָ	“ מְלָכֶיךָ	“ מְלָכוֹתֶיךָ	“ יָדְךָ			
2 f. thy	“ לְבָבְךָ	“ מְלָכֶיךָ	“ מְלָכוֹתֶיךָ	“ יָדְךָ			
3 m. his	“ לְבָבוֹ	“ מְלָכּוֹ	“ מְלָכוֹתָיו	“ יָדָיו			
3 f. her	“ לְבָבָהּ	“ מְלָכָהּ	“ מְלָכוֹתֶיהָ	“ יָדֶיהָ			
<i>Plur. 1 c. our</i>	“ לְבָבֵינוּ	“ מְלָכֵינוּ	“ מְלָכוֹתֵינוּ	“ יָדֵינוּ			
2 m. your	“ לְבָבְכֶם	“ מְלָכֶיכֶם	“ מְלָכוֹתֶיכֶם	“ יָדֵיכֶם			
2 f. your	“ לְבָבֵיכֶן	“ מְלָכֵיכֶן	“ מְלָכוֹתֵיכֶן	“ יָדֵיכֶן			
3 m. their	“ לְבָבֵיהֶם	“ מְלָכֵיהֶם	“ מְלָכוֹתֵיהֶם	“ יָדֵיהֶם			
3 f. their	“ לְבָבֵיהֶן	“ מְלָכֵיהֶן	“ מְלָכוֹתֵיהֶן	“ יָדֵיהֶן			

## NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנַיִ	שְׁנַיִם	שְׁנַיִ
Three	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמוֹנָה	שְׁמוֹנַת	שְׁמוֹנָה	שְׁמוֹנָה
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ
Ten	עָשְׂרָה	עָשְׂרַת	עָשֵׂר	עָשֵׂר

*a.* אֶחָד is for אֶחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אַחַת for אֶחָדָה, § 54. 2, but in pause אַחַת; אֶחָד occurs in the absolute in Gen. 48 : 22, 2 Sam. 17 : 22, Isa. 27 : 12, Ezek. 33 : 30, Zech. 11 : 7, and once אֶחָד Ezek. 33 : 30. The plural אֶחָדִים is also in use in the sense of *one*, Gen. 11 : 1, Ezek. 37 : 17, or *some*, Gen. 27 : 41, 29 : 20. Comp. Span. *unos*.

שְׁנַיִם is for שְׁנַיִם; for the Dagghesh in ה see § 22. *b*; this is once omitted after Dagghesh-forte, כְּשֵׁנִי Judg. 16 : 28.

A dual form is given to some of the units to denote repetition, אַרְבָּעָתַי *fourfold*, שִׁבְעָתַי *sevenfold*.

שִׁבְעָה occurs once with a paragoggic syllable, שִׁבְעָה Job 42 : 13, and once with a suffix in the form שִׁבְעָתָם 2 Sam. 21 : 9 K<sup>ri</sup>.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this

curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 224. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרֵה modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.	FEMININE.
Eleven	<div> <div>{</div> <div>עָשָׂר</div> <div>אֶחָד</div> </div>	<div> <div>עֶשְׂרֵה</div> <div>אֶחָדָה</div> </div>
	<div> <div>{</div> <div>עָשָׂר</div> <div>שְׁתֵּי</div> </div>	<div> <div>עֶשְׂרֵה</div> <div>שְׁתֵּי</div> </div>
Twelve	<div> <div>{</div> <div>עָשָׂר</div> <div>שְׁלֹשׁ</div> </div>	<div> <div>עֶשְׂרֵה</div> <div>שְׁלֹשׁ</div> </div>
	<div> <div>{</div> <div>עָשָׂר</div> <div>שְׁנֵי</div> </div>	<div> <div>עֶשְׂרֵה</div> <div>שְׁנֵי</div> </div>
Thirteen	עָשָׂר    שְׁלֹשָׁה	עֶשְׂרֵה    שְׁלֹשָׁה
Fourteen	עָשָׂר    אַרְבָּעָה	עֶשְׂרֵה    אַרְבָּעָה
Fifteen	עָשָׂר    חֲמִשָּׁה	עֶשְׂרֵה    חֲמִשָּׁה
Sixteen	עָשָׂר    שֵׁשָׁה	עֶשְׂרֵה    שֵׁשָׁה
Seventeen	עָשָׂר    שִׁבְעָה	עֶשְׂרֵה    שִׁבְעָה
Eighteen	עָשָׂר    שְׁמֹנֶה	עֶשְׂרֵה    שְׁמֹנֶה
Nineteen	עָשָׂר    תִּשְׁעָה	עֶשְׂרֵה    תִּשְׁעָה

a. The origin of עֶשְׂרֵה, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר עֶשְׂרֵה *next to twelve*. Comp. Lat. *underiginti*, *nineteen*. Kimchi derives it from עָשָׂר *to think*, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

חֲמִשָּׁה עָשָׂר *fifteen* occurs Judg. 8:10, 2 Sam. 19:18, and שְׁמֹנֶה עָשָׂר *eighteen* Judg. 20:25.

§ 225. 1. The tens are formed by adding the masculine

plural termination to the units, עשרים *twenty* being, however, derived not from *two* but from ten עשר.

Twenty	עשרים	Sixty	ששים
Thirty	שלשים	Seventy	שבעים
Forty	ארבעים	Eighty	שמונים
Fifty	חמשים	Ninety	תשעים

*a.* These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עשרת Ex. 18: 21, 25, Deut. 1: 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction ו *and*; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שנים ושישים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, ושישים ושישים *sixty and two* Dan. 9: 25.

§ 226. Numerals of a higher grade are מֵאָה *one hundred*, אֶלֶף *one thousand*, רֶבֶב, רָבִי or רִבּוּא *ten thousand*. These are duplicated by affixing the dual termination מאתיים *two hundred*, אלפים *two thousand*, רבתיים or רבתיים *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שלש מאות *three hundred*, שלשת אלפים *three thousand*, שישים רבאות *sixty thousand*, אֶלֶף אֶלֶף *one million*.

§ 227. 1. The ordinals are formed by adding י to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	ראשון	Sixth	ששִׁי
Second	שני	Seventh	שבעִי
Third	שלישי	Eighth	שמיני
Fourth	רביעי	Ninth	תשיעי
Fifth	חמישי or חמישי	Tenth	עשירי

The feminine commonly ends in ית , occasionally in יה .

a. There are two examples of the orthography רַאִשׁוֹן Josh. 21:10, Job 15:7, and one of רִישׁוֹן Job 8:8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, חֲצִי *one half*, רִבֵּעַ and רִבֵּעַ *one quarter*, חֲמִישׁ *one fifth*, עֲשָׂרִית *one tenth*.

### PREFIXED PARTICLES.

§228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הָל Deut. 32:6, though editions vary.

### THE ARTICLE.

§229. 1. The Definite Article (הָא הַיְדִישָׁה) consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَل is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of



the Hebrew article was הָ and that the Daghes-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הֶ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Daghes is conservative, §24. 3; comp. the demonstrative particle הֵא and הֵא *behold!* In הוֹרֵד Jer. 29:23 K'thibh (if read הוֹרֵד) the article may perhaps be found in an unabridged form; the K'ri has הוֹרֵד. The Arabic article is supposed to be found in the proper name אֶלְמֹדָרֵד Gen. 10:26, אֶלְמֹדָרֵד *hail*, the equivalent of גִּבְרִישׁ, and possibly in אֶלְקִיִּם Prov. 30:31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as נְבִיאִים אֶחָד *a prophet* 1 Kin. 20:13.

2. If the first letter of the word have Sh'va, Daghes-forte may be omitted except from the aspirates, §25, הֶאֱזָר, הֶמְדָּר but הֶבְרָה, הֶבְרָה.

3. Before gutturals, which cannot receive Daghes-forte, §60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and ה, and sometimes before ע, the syllable being converted into an intermediate, §20. 2. *a*, instead of a simple one, הֶאֱזָר, הֶהָר, הֶעֱזָר Gen. 15:11, הֶהָרָע but הֶהָרָע, הֶהָרָע Jer. 12:9.

*a*. The article very rarely has Kamets before ה, הֶהָר Gen. 6:19, הֶהָרָע Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הֶאֱסָפָה Num. 11:4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הֶהָרָע, הֶהָרָע, הֶהָרָע, הֶהָרָע.

*a*. This change very rarely occurs before א, הֶאֱמָר Mic. 2:7. When א is followed by Kamets-Hhatuph, Pattahh remains הֶהָרָע.

*b*. The article does not usually affect the vowels of the word before which it stands; in הָרָע *mountain* and עָם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הֶהָרָע, הֶעָם *earth* but הֶהָרָע. The plurals of אֶהָרָע *tent* and קֶדְשׁ *holiness* without the article are אֶהָרָעִים Gen. 25:27, קֶדְשִׁים Ex. 29:37, but with the article אֶהָרָעִים (for אֶהָרָעִים) Judg. 8:11, הֶקְדְּשִׁים Ex. 26:33, §208. 3 *b*;

קָאֵחַ *pelican* Isa. 34 : 11, Zeph. 2 : 14, is pointed חָקָאֵחַ Lev. 11 : 18, Deut. 14 : 17 upon receiving the article.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בַּשְּׁמֶרֶם for בְּהַשְּׁמֶרֶם, see § 231. 5.

## HE INTERROGATIVE.

§ 230. 1. The letter ה (הָא הַשְּׁאֲלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Patahh, הֵלֵךְ *shall we go?* הֵלֹא־הוּא *is he not?*

2. Before a vowelless letter this becomes Patahh, § 61. 1, הֵכֹזֶלֶת Gen. 34 : 31, הֵלְמַעֲנֶה Job 18 : 4, הֵגֶלֶר Jer. 8 : 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshtene in such forms as הֵי־דִבְכָּם Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Daghesht-forte separative, § 24. 5, הֵלֵכְךָ Gen. 17 : 17, הֵצַדְקָתְךָ 18 : 21, Methagh, § 45. 2, הֵמַשְׁלֵךְ Judg. 9 : 2, הֵתְשַׁלַּח Job 38 : 35, or compound Sh'va, § 16. 3. b, הֵבִירְכָה Gen. 27 : 38.

b. He interrogative has Patahh and Daghesht-forte in one instance before a letter with a vowel of its own, הֵי־יָשֵׁב Lev. 10 : 19.

3. Before gutturals it likewise usually becomes Patahh, הֵאֱלֵךְ Ex. 2 : 7, הֵאֲשֵׁר 2 Kin. 6 : 22, הֵהִימִיר Jer. 2 : 11, הֵעִת Hag. 1 : 4.

a. There are a few examples of He interrogative with Kamets before א, הֵאֲתָם Judg. 6 : 31, הֵאֲפָרְחִי Judg. 12 : 5, הֵאֲרִיש Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הֵאֲמִיר Ezek. 28 : 9, הֵהִירְהָ Joel 1 : 2, הֵחָסֶם Eccles. 2 : 19.

## INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּכֹל *according to all*, לְאַבְרָהָם *to Abraham*.



tained in an intermediate syllable, but before other gutturals it is lengthened to Tsere, מִן חֵיץ for מִחֵץ, מִן מֶלֶךְ, מִמֶּלֶךְ, מִן מֶלֶךְ, מִמֶּלֶךְ.

*a.* מִן is sometimes poetically lengthened to מִיִּן, and once has the form of a construct plural, מִיִּי Isa. 30:11.

§ 233. These prepositions are combined with the nominal suffixes in the following manner:

## SINGULAR.

1 c.	בִּי	לִי	מִמִּנִּי	מִיִּי, מִיִּי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	מִמִּנֶּךָ	מִיִּיךָ, מִיִּיךָ
2 f.	בְּךָ	לְךָ	—	מִמִּנֶּךָ
3 m.	בוֹ	לוֹ	מִמִּנּוֹ	מִיִּיו, מִיִּיו
3 f.	בָּהּ	לָהּ	מִמִּנָּהּ	מִיִּיהָ

## PLURAL.

1 c.	בָּנוּ	לָנוּ	מִמִּינוּ	מִיִּינוּ
2 m.	בְּכֶם	לְכֶם	מִמִּינְכֶם	מִיִּינְכֶם
2 f.	בְּכֶן	לְכֶן	—	מִיִּינְכֶן
3 m.	בָּם, בָּהֶם	לָם, לָהֶם	מִמִּינָם	מִיִּינָם, מִיִּינָם
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִיִּינָהֶן

*a.* The syllable מִ inserted between כ and the suffixes, and which is in poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, בְּמִי, כְּמִי, לְמִי, is commonly thought to be related in its origin to the pronoun מִה *what*, so that מִמִּנִּי would in strictness denote *like what I am*, i. e. *like me*. The preposition מִן, with the exception of some poetical forms, reduplicates itself before the light suffixes, מִמִּנִּי = מִיִּי. Comp. a similar reduplication of a short word, מִיִּי, or מִי construct of מִיִּי *water*.

## VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by ו prefixed with Sh'va, וְחֵשֶׁךְ, וְהָאָרֶץ. Before one of the labials ב, מ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in

Shurek, וְיָבִין, וְיָמְלֵךְ, וְפָנִים, וְלֹהֶב־בָּדִיל. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיִנְקָתָם, וְיָהִי. Before a guttural with compound Sh'va it receives the corresponding short vowel, וְנָאֲלִי, וְנִעְזָזוּ. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וְנָבְהוּ, וְלֹלְקָה, וְרָע.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וְנִזְחַב Gen. 2:12, וְהִתְקַשְׁרַי Ezek. 26:21, וְיִסְעֲדָה 1 Kin. 13:7, וְצִלְקָי Jer. 22:20.

b. Vav receives Hhirik before He followed by Yodh in the forms וְהָיָה 2 plur. preterite and imperative of the verbs הָיָה *to be* and חָיָה *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, וְהָיִה, וְחָיִה for וְהָיָה, וְחָיָה.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in וְאָדֹן *master* when connected with singular suffixes, וְאֱלֹהִים God, וְאֲדֹנָי, וְאֲדֹנָי, וְאֲדֹנָי the Seghol being lengthened to Tsere in the simple syllable. Hence also וְיָהִי when יִהְיֶה has the vowels of וְאֲדֹנָי. A very few instances occur in which א with Pattahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וְאֲדֹנָי Zech. 11:5 for וְאֲדֹנָי Jer. 25:36 for וְאֲדֹנָי.

## SEPARATE PARTICLES.

### ADVERBS.

§ 235. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אֵל and כֹּא *not*, שָׁם *there*, וְזֶ *then*.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה *these* and to the prepositions indicative of nearness or approach, ל *to*, אֵל *unto*, and which has a remote demonstrative force in הֵלָּא *yonder*, *beyond*, may also be the basis of לֹא and אֵל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction לוֹ *if*. The pronoun הֵּנָּה, of which probably שָׁ is originally only a modification (comp. the relative use of הֵּ, § 73. 1), is plainly connected with וְזֶ *at that time* and שָׁם *in that place*.



## 2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם', אֲמִנָם and אֲמִנָם *truly* from אֱמֶן *truth*, חֲנָם *gratuitously* from חֵן *grace*, יוֹמָם *by day* from יוֹם *day*, רִיקָם *in vain* from רִיק *empty*, פְּתָאָם *suddenly* from פֶּתַע *moment*, שְׁלֶשֶׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אֲזָ *surely, only* from אֲזָן.

(3.) By composition, as מִדְּוֵי *why?* from מִהּ דְּוֵי *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, לְ, and מַעְלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מְאֹד *mightily, exceedingly* prop. *might*, סְבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אֵין *no more* prop. *cessation*; with a preposition, בְּמְאֹד *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix רַחֲוֵי *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הֵיטֵב *well* prop. *recte faciendo*, הֵרֵבָה *much*, מְהֵרָ *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, רִאשׁוֹנָה *at first*, שְׁנִיָּה *the second time*, רַבָּה and רַבַּת *much*, יְהוּדִיָּה *in Jewish* i. e. *Hebrew*, אֲרָמִיָּה *in Aramæic*, נִפְלְאוֹתָ *wonderfully*.

(4.) Pronouns, זֶה *here, now* prop. *this place, this time*, הֵנָּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כִּהֵן *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, פֹּה *here* probably for בֹּה *in this (place)*.

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵנָּה *behold*, עוֹד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and רֵשׁ

*there is* prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with נ epenthetic. Thus

1. הָנִיחַ. *First person* הָנִיחַ, הָנִיחַ and הָנִיחַ; הָנִיחַ, הָנִיחַ and הָנִיחַ. *Second person* masc. הָנִיחַ once הָנִיחַ; fem. הָנִיחַ. *Third person* הָנִיחַ and הָנִיחַ; הָנִיחַ.

2. עִיד. *First person* עִיד and עִיד; once with plur. עִיד Lam. 4 : 17 K'ri. *Second person* masc. עִיד fem. עִיד. *Third person* masc. עִיד, עִיד fem. עִיד.

3. אָי. *Second person* אָי. *Third person* אָי, אָי.

4. אָי. *First person* אָי. *Second person* masc. אָי, אָי, fem. אָי. *Third person* masc. אָי and אָי, fem. אָי.

5. רָשׁ. *Second person* רָשׁ, רָשׁ and רָשׁ. *Third person* רָשׁ.

## PREPOSITIONS.

§237. 1. The simple prepositions in most common use, besides the inseparable prefixes, §231, are chiefly אַחֲרֵי *behind, after*, אֶל- *to, unto*, אֵצֶל *beside*, אִתּוֹ *with*, בֵּין *between*, בְּלִי *without*, בְּצֵד *through*, זֶלַת *except*, לְשׁוֹן *on account of*, מִלִּד *or מִלִּד over against*, לְפָנֶיךָ *in presence of*, לְפָנֶיךָ *in front of*, בְּפָנֶיךָ *before*, זֶד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרַי *from after*, מֵאִתּוֹ and מֵעִם *from with*, מֵעַל *from upon*, מֵתַחַת *from under*, לְמִן *from*, לְפָנֶיךָ and לְפָנֶיךָ *toward*.

(2.) A preposition and a noun לְבַד and מִלְבַּד *besides* from בַּד *separation*, לְפָנֶיךָ *before* and מִלְפָּנֶיךָ *from before* from פָּנִים *face*, בְּגִלְלָה and בְּעִבְרָה *for the sake of*, בְּלִי *by* prop.

by the hand of, אֶל-עֵבֶר beyond, מֵעֵבֶר from beyond, לְעֵמֶת in conjunction with, לְמַעַן and עַל-עֵקֶב on account of, כִּפְּי, לִפְּי and עַל-פִּי according to prop. at the mouth of.

(3.) A preposition and an infinitive, לְקָרְאוֹ toward prop. to meet.

(4.) A preposition and an adverb, בְּלֵעָדִי and מִבְּלֵעָדִי without from בַּל not עַד unto, לְ מֵחֻלָּה beyond, בְּבָלִי without.

§ 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי beside me, זוּלָתִי, כְּנָדִי, except אַחֲרֵי after, אֶל- to, עַד unto, עַל upon and תַּחַת under, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵיהֶם, אֶחָדָם, אֶחָדָיו between בֵּין adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֶהּ and בֵּינֵנוּ, בֵּינֵינוּ and בֵּינוֹתֵינוּ.

a. The plural form אַחֲרֵי occurs without suffixes more frequently than אַחֲרֵי; אֶצְלִי, עַדִּי, גַּלְיִי also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix, תַּחַתָּנִי 2 Sam. 22:37, 40, 48; with the 3 masc. plur. suffix it is תַּחַתָּם oftener than תַּחַתֵּיהֶם.

2. The preposition אֶת with is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ה of the preposition is doubled and its vowel shortened to Hhirik, thus אֶתְּךָ, אֶתְּהָ, אֶתְּכֶם; the sign of the accusative becomes אֹת before suffixes or before grave suffixes commonly אֹתְּ, thus, אֹתְּךָ, אֹתְּהָ, אֹתְּכֶם rarely אֹתְּכֶם, אֹתְּם rarely אֹתְּהֶם and אֹתְּהֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֹתְּךָ, אֹתְּהָ.

## CONJUNCTIONS.

§ 239. 1. In addition to the prefixed copulative וְ, § 234, the following are the simple conjunctions in most common

use, או *or*, אף *also*, אם *and* לו *if*, אֲשֶׁר *and* כִּי *that, because*, כֵּן *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions אם כִּי *but*, כִּי אף *how much more* prop. *also that*.

(2.) The conjunction כִּי or אֲשֶׁר with a preposition, as כַּאֲשֶׁר *as*, לְמַעַן אֲשֶׁר *in order that*, לֵעַן אֲשֶׁר *and* עַל כֵּן אֲשֶׁר *because*, עַד כִּי *until*, כִּי בְּהַחֲמָה *because*.

(3.) An adverb with a preposition or conjunction, בְּתוֹרָם *before*, לָכֵן or עַל־כֵּן *therefore*, לוֹיֵי *unless* from לו *if* לא *not*.

### INTERJECTIONS.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אָח, אָה, אָהָה, אָהָה *ah! oh! oh!* אָהָה *aha!* הוּי *ho! woe!* אֲוִי, אֲוִיָּה, אֲוִיָּה, אֲוִיָּה *woe! alas!* הֶס *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הָבָה *come!* prop. *give*, לָבָה *come!* prop. *go*, הִנֵּה *behold!* prop. a demonstrative adverb, הַלִּיכָה *far be it!* בִּי *pray!* from בָּעִי *entreaty*, נָא *now! I pray thee!*

## PART THIRD.

### SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

### THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as *בָּרָא אֱלֹהִים* *God created* Gen. 1 : 1, or a pronoun, as *אֲנִי קָדוֹשׁ* *I (am) holy* Lev. 11 : 44. This includes infinitives, which are verbal nouns, *לְעָשׂוֹת לֹא-טוֹב* *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, *לֹא-טָבֹא טָמֵא* *an unclean (person) shall not enter* 2 Chron. 23 : 19, *לֹא הַמֵּתִים יְהַלְלוּהָ* *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition *בְּ* in a partitive sense, *רָצָא בְּיְהוָה* *there went out (some) of the people* Ex. 16 : 27, or by the particle of comparison *כְּ*, *כַּגִּזְגִּי נִרְאָה* *(something) like a plague has appeared* Lev. 14 : 35.



b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לְ *to*, כָּוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2, unless it is in the construct before a following noun לֹא-טוֹב הָיִיתָ *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb, הַרְבֵּה נָפְלוּ בְנֵי-הָעָם *many (prop. much) of the people have fallen* 2 Sam. 1:4.

§ 243. The subject may be omitted in the following cases, viz. :

1. When it is sufficiently plain from the connection, הֲלֹדִי עִמָּךְ *is there yet with thee* (a corpse)? Am. 6:10, or is obvious in itself, אֶתֹּךְ הִלְכָה (his mother) *bare him* 1 Kin. 1:6. The personal pronouns are for this reason rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הֵמָּה בָּרַעְנוּ וְנָפְלוּ וְאֵלֵינוּ קָמְנוּ *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיִּגְדּוּ לְשָׁאוּל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, בָּבֶל שְׁמָהּ קָרָא *one called its name Babel* i. e. *its name was called Babel*, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא-תַעֲשֶׂה-לָּךְ פֶּסֶל *thou shalt not make unto thee a graven image* Ex. 20:4, הִבִּיטָה לְמוֹפֶת לְבָבָהּ *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אִישׁ *man* is used as an indefinite subject, \*הָאִישׁ בָּרַךְתּוּ וְגו' *a man said thus, when he went*, etc. 1 Sam. 9:9, and sometimes the participle of the following verb, וְשֹׁמֵעַ הַשָּׂמִיעַ *and the hearer shall hear* 2 Sam. 17:9, תִּרְשִׁי תִרְשִׁי הַחֲשִׁיר *ploughers ploughed* Ps. 129:3.

b. The third person plural indefinite seems to be used sometimes without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction, לַיָּלֹת עָמְלִי מִנִּי-לַי *they have appointed* Job 7:3.

\* וְגו' is an abbreviation for וְגַם *et completio, and so forth*, § 9. 1.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, אֵל-יָרֵעַ בְּעֵינֶיךָ *let it not be grievous in thy sight* Gen. 21:12, אָז הָיָה *then it was begun* i. e. *men began*, though the feminine is also employed on account of its special affinity with the neuter, וַתִּצְרַר לְיִשְׂרָאֵל *and Israel was distressed* lit. *it was strait to Israel* Judg. 10:9.

§ 244. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject, וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם *and the heavens and the earth and all their host were finished* Gen. 2:1, וָאֲנִי וְהַנֶּשֶׁר בָּלָמָּה *and I and the lad will go* Gen. 22:5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

### THE ARTICLE.

§ 245. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be רָקִיעַ a firmament, etc., and God made הַרָקִיעַ the firmament* Gen. 1:6, 7.

2. When it is defined by accompanying words, as a relative clause, בֵּרַךְ אֱשֶׁר־יֵשֶׁת אִישׁ אֲשֶׁר לֹא הִלְכָּהּ וְגו' *blessed is the man who has not walked, etc.*, Ps. 1:1, an adjective, הַמֵּאִיר הַגָּדֹל *the greater light*, הַמֵּאִיר הַקָּטָן *the lesser light* Gen. 1:16, or a demonstrative pronoun, הָהָר *a mountain*, הַהָר הַזֶּה *this mountain*, הַהָר הַהוּא *that mountain*, or by being directly ad-

dressed, הַמֶּלֶךְ *O king* 1 Sam. 17:55, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32:1.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשֶּׁקֶת the trough* Gen 24:20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחַלּוֹן the window* Gen. 26:8, i. e. of the house in which it is taken for granted that he was; *let us go to הָרֹאֶה the (well-known) seer* 1 Sam. 9:9.

a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַצֵּיִת the veil* Gen. 24:65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took הַכִּנּוֹר *the harp* i. e. *his harp* 1 Sam. 16:23, so the LXX. ἐλάμβανε Δαυὶδ τὴν κυρίαν.

b. With words denoting time it expresses the present as that which would most readily occur to the mind, הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4:14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30:15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28:16, הַפֶּעַם *the time* i. e. *this time* Gen. 29:35, unless another idea is more naturally suggested by the context, הָיָה הַיּוֹם *and it came to pass on the day* i. e. at the period before spoken of, *at that time* 1 Sam. 1:4, Job 1:6.

4. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3:12, הָאֱלֹהִים *the Lord* Isa. 1:24, הָאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1:1, הַשֶּׁמֶשׁ *the sun* Gen. 15:12.

5. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11:25; *they shall mount up with wings כְּנָשִׁיִּים as the eagles* Isa. 40:31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is הַזָּהָב gold* Gen. 2:11 LXX. τὸ χρυσίον; *thy wine mixed בְּמַיִם with water* Isa. 1:22, *where shall הַחֲכָמָה wisdom be found?* Job 28:12 LXX. ἡ ἐν σοφίᾳ κατλ; *they smote the men בְּסִנְנוֹרִים with blindness* Gen. 19:11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge* אֶת־הַצְדִּיק וְאֶת־הַרְשָׁע *the righteous and the wicked* Eccl. 3:17; *the proverb of* הַקְּדָמִי *the ancients* 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives, §194. 1, אֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; הָיִתָּה, which is the only exception, see Gen. 2:9 and elsewhere, may be regarded as a noun. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הָיְתָהּ *who went* Josh. 10:24, הַיּוֹלֵדָה *that shall be born* Judg. 13:8, הַתְּקַדִּישׁ *which he sanctified* 1 Chron. 26:28, הַנִּזְכָּרִים *who are present* 1 Chron. 29:17, בְּהֵרֶן *into (the place) which he prepared* 2 Chron. 1:4; so also 2 Chron. 29:36, Ezr. 8:25, 10:14, 17, Isa. 56:3, Jer. 5:13, Dan. 8:1. It is once prefixed to a preposition, הָעָלָהּ *what (was) upon it* 1 Sam. 9:24.

c. In the uses of the article, as stated above, Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested, and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.

d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כַּנֶּסֶךְ *as (the) a nest*, Isa. 10:14, כַּסֵּפֶר *as (the) a scroll* Isa. 34:4, *like rending* הַיָּדִי *(the) a kid* Judg. 14:6, *as* הַדְּבָרִים *(the) bees do* Deut. 1:44, כַּשָּׁנִים *as (the) scarlet*, כַּשֶּׁלֶג *as (the) snow*, כַּחֲמֹלֶת *as (the) crimson*, כַּצֹּמֶר *as (the) wool* Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַלֵּאָוִי *the lion and* הַדָּבִי *the bear came* 1 Sam. 17:34, because he thinks of these as *the* enemies to be expected under the circumstances; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13:2, that Abram was very rich בַּמִּקְנֵה בָקָר *in (the) cattle*, בַּמִּקְנֵה זָהָב *in (the) silver*, and בַּמִּקְנֵה זָהָב *in (the) gold*, since these are viewed as definite and well-known species of property; but in Gen. 24:35 *he hath given him* זָהָב וְכֶסֶף וְצֹאֵן וְבָקָר *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English.

§ 246. Nouns are definite without the article in the following cases, viz. :

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, *הַבַּעַל* *the lord, Baal*, *הַשָּׂטָן* *the adversary, Satan*, *הַנָּהָר* *the river, the Euphrates*, *הַיַּרְדֵּן* *the descending (stream), the Jordan*, *הַלְבָּנוֹן* *the white (mountain), Lebanon*, *הַרְצֵל* *the garden, Carmel*, *הַכְּבֹר* *the circuit of the Jordan*, *הַמִּצְפָּה* *the watch-tower, Mizpah*, *הָאָדָם* and *אָדָם* *the (first) man, Adam*, *הָאֱלֹהִים* and *אֱלֹהִים* *the (true) God*. In *הַמְּנַשֶּׁה* *the half tribe of Manasseh* Dent. 3:13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32:33.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, *אָבִינוּ* *our father*, *שְׁמוֹ* *his name*, but in Greek *ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in *הַחֲצִירִי* *the (other) half of them* Josh. 8:33, opposed to a preceding *הַחֲצִירִי* *one half of them*; so in *בְּבִקְרָתָהּ* Isa. 21:2. In *מִבְּטָח הַצִּדְקָהּ* *the worth of thy estimation* Lev. 27:23, it serves to indicate more clearly the definiteness of the entire expression; so *בְּתוֹךְ הָאֶחָדִים* *in the midst of my tent* Josh. 7:21, *בְּתוֹךְ הַדָּבָר* *in the midst of its fold* Mic. 2:12, *בְּלִיַּת הַנְּחִירָה* *the whole of the women with child* 2 Kin. 15:16; in *לְמַעַנָּהּ* Prov. 16:4 it distinguishes the noun *מַעַנָּה* from the preposition *לְמַעַן*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, *הַמִּצְחֵה* *the (one) smiling him* Isa. 9:12, *הַמַּעֲלֶה* *the (one) bringing thee up* Ps. 81:11, *הַמַּצְטָבֵר* *the (one) crowning thee* Ps. 103:4.

3. Nouns in the construct state before a definite noun, whether this has the article *כּוֹכְבֵי הַשָּׁמַיִם* *the stars of heaven* Gen. 26:4, *רַגְלֵי הַכֹּהֲנִים* *the feet of the priests* Josh. 3:13, is a proper name, *שְׁבִטֵי יִשְׂרָאֵל* *the tribes of Israel* Ex. 24:4, *דְּבַר יְהוָה* *the word of Jehovah* Gen. 15:1, has a pronominal suffix, *בְּמוֹרֵי מַעֲשֵׂיךָ* *the first-fruits of thy labours*, *נְשִׁירֵבָנָיו* *the wives of his sons* Gen. 7:13, or is itself definite by construction, *מִשְׁכַּת שׂוּחָה* *the cave of the field of Machpelah* Gen. 23:19, *אֲרוֹן בְּרִית־יְהוָה* *the ark of the covenant of Jehovah* Josh. 3:3.

a. Nouns in the construct are occasionally found with the article, *הָאֵלֶּה שׂוּחָה* *to the tent of Sarah* Gen. 24:67, *הָאֵל בֵּיתֵל* *the God of Bethel* Gen. 31:13, *הַפִּיּוֹן הָאֵלֶּה* *the pin of the web* Judg. 16:14, *כָּל הַתִּשְׁבָּעִים* *all the abominations of the nations* 1 Kin. 14:24, *הַקָּבֵר אִישֵׁי־הָאֱלֹהִים* *the grave of the man of God* 2 Kin. 23:17, *כָּל־הַמַּלְכוּת הָאֲרָץ* *all the king-*



*doms of the earth* Jer. 25:26. הַסֵּפֶר הַיְּקָנָה *the bill of the purchase*, Jer. 32:12, הַיָּקָן שְׂבָכָה Jer. 48:32; see Josh. 3:11, 8:11, 1 Chron. 15:27, 2 Chron. 8:16, 15:8, Ezr. 8:29, Isa. 36:8, Ezek. 45:16, 47:15, Zeph. 3:19, Zech. 4:7, Ps. 123:4; also 1 Sam. 26:22 K'thibh, 2 Kin. 7:13 K'thibh, where the K'ri omits the article.

b. Gentile nouns, derived from a compound proper name, frequently receive the article before the second member of the compound, בֶּן-הַיְּמִינִי *the Benjamite* Judg. 3:15, בֵּית-הַשֶּׁמֶשׁ *the Bethshemite* 1 Sam. 6:14, בֵּית הַלֶּחֱמִי *the Bethlehemite* 1 Sam. 16:18, אֲבִי חֲזָזִי *the Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form חֲזָזִי Num. 26:30.

§ 247. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, לַפְּנֵי שֶׁמֶשׁ *kings of (the) earth* Ps. 2:2, in the presence of (the) sun Ps. 72:17, בֹּקֶר שֶׁמֶר אָתָּא *(the) watchman says, (the) morning comes* Isa. 21:12; to give and רָקֵט וְרָקֵט *both sanctuary and host to be trampled* Dan. 8:13.

a. Occasional instances occur of its being dropped from familiar or frequently repeated expressions in prose, לֵךְ אֶחָדָה שָׁנָה *to year's end* Dent. 11:12, בְּאֶהֱל מוֹעֵד *in (the) tabernacle of (the) congregation* Ex. 27:21 (comp. English *in church*), שַׂר-צָבָא *(the) captain of (the) host* 1 Kin. 16:16, מֶלֶךְ לֵמוּעַל *king Lemuel* Prov. 31:1; also in geographical and architectural details, such technical terms as גִּבּוֹל *and (the) border* Josh. 13:23, וְרֵחֶב *and (the) breadth* 2 Chron. 3:3.

b. When two definite nouns are connected by *and* the article is commonly repeated; it may, however, particularly in poetry, stand only before the first and be understood with the second, וָאֵלֶּיךָ הָחֻקִּים *the (persons) decreeing unrighteous decrees* and וְכָתוּב *and writing, etc.* Isa. 10:1, הַפְּסֹלִים *O psallery and harp* Ps. 57:9. Still more rarely a pronominal suffix may be attached to the first only of two words to which it belongs, כֹּחִי וְזִמְרָה *my strength and song* Ex. 15:2.

§ 248. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2:10, גַּם-רֶכֶב גַּם-פָּרָשִׁים *both chariots and horsemen* Gen. 50:9, חֶלֶב וְדָבָשׁ *milk and honey* Ex. 3:8, יָלֵד יָמִים *an infant of days* Isa. 65:20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, אֶחָד בָּל *a basket* Ex. 29:3, אִישׁ אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, אֶחָת הַנְּקִיבוֹת *one of the foolish women* i. e. *a foolish woman* Job 2:10.

## ADJECTIVES AND DEMONSTRATIVES.

§ 249. 1. Adjectives and participles, qualifying a noun, are commonly placed after it and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 246, they receive the article, *בֶּן הָכֶם* *a wise son* Prov. 10:11, *הָהוּן יֵצֵא* *a bridegroom going out* Ps. 19:6, *הָאָרֶץ הַטּוֹבָה* *the good land* Deut. 1:35, *רַחֲמֵיהָ הָרַבִּים* *thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, *הַשֵּׁם הַנּוֹכָבֵד וְהַנּוֹרָא* *the glorious and fearful name* Deut. 28:58.

a. The adjective *רַבִּים* *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, *בָּלִים רַבִּים* *many sons* 1 Chron. 28:5, *רַבּוֹת עָתִידִים* *many times* Neh. 9:28, so Ps. 32:10, 89:51. Jer. 16:16. Other instances are rare, *זֶה עֲמָלָהּ* *his strange work*, *נִבְרָתָהּ* *his strange task* Isa. 28:21, *צַדִּיק עַבְדִּי* *my righteous servant* Isa. 53:11, *בְּנוֹתָהּ אֲחוֹתָהּ* *her treacherous sister* Jer. 3:7, 10.

b. Some exceptional cases occur, in which an article qualifying a definite noun does not receive the article, *הַעֲגֵלָה הַחֲדָשָׁה* *the new cart* 2 Sam. 6:3, *הַיָּצֵן הַנָּרְחָה* *the strange vine* Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, *אָחִיךָ אֲחֵר* *your other brother* Gen. 43:14, *הַכֶּבֶשׂ אֶחָד* *the one lamb* Num. 28:4, Ezek. 34:12, Hag. 1:4. In *רֵאָה הַבָּהֶם* *an evil report respecting them* Gen. 37:2, the suffix denotes the object and the noun is really indefinite. Comp. § 246. 2. b.

c. On the other hand, the article is sometimes dropped from the noun, but retained before the adjective, *חֲצֵר הַגָּדוֹלָה* *the great court* 1 Kin. 7:12, *אִישׁ הַעֲשִׂיר* *the rich man* 2 Sam. 12:4, *בּוֹר הַגָּדוֹל* *the great well* 1 Sam. 19:22, Neh. 9:35, Ps. 104:18, Jer. 27:3, 32:14, 40:3 K'thubb, Ezek. 9:2, Zech. 4:7; so with the ordinal numbers, *יּוֹם הַשִּׁשִּׁי* *the sixth day* Gen. 1:31, 2:3, Ex. 20:10, Deut. 5:14, Judg. 6:25, Jer. 38:14.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 245. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7:13, *הַדְּבָרִים הָאֵלֶּה* *these things* Gen. 15:1, *הָאֲנָשִׁים הָהֵמָּה* *those men* Num. 9:7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, **הָאֵלֶּךְ** **הַשָּׁנִים הַטּוֹבוֹת הַבָּאִתָּה הָאֵלֶּה** Deut. 9 : 6, *these good years that (are) coming* Gen. 41 : 35.

a. The demonstrative **זֶה** occasionally stands emphatically before its noun, **זֶה מֹשֶׁה** *this Moses* Ex. 32:1, where it is probably contemptuous like the Latin *iste*, **זֶה לֶחֶמֶנוּ** *this our bread* Josh. 9:12, Judg. 5:5, 1 Sam. 17:55, 56, **זֶה הָעָם** *this people* Isa. 23:13, Hab. 1:11. The demonstrative both follows the noun and is repeated after the adjective in **הַנִּשְׁאַרִּים הָאֵלֶּה** *these nations these that remain* Josh. 23:7, 12.

b. The article is sometimes omitted from the demonstrative, **זֶה הַדּוֹר** *this generation* Ps. 12:8, **בַּלַּיְלָה הַזֶּה** *in that night* Gen. 19:33, 30:16, 32:23, 1 Sam. 19:10, particularly if the noun is made definite by means of a suffix, **זֶה שְׁבָעָתִי** *this my oath* Gen. 24:8, **זֵאת אֲתֹתַי** *these my signs* Ex. 10:1, 11:8, Deut. 11:18, Josh. 2:14, 20, Judg. 6:14, 1 Kin. 22:23, 2 Chron. 18:22, 24:18, Jer. 31:21.

c. The article is still more rarely dropped from the noun, **הַזֶּה הַכֶּמֶחַ** *this small quantity of honey* 1 Sam. 14:29, **זֵאת אֶפְרַתִּי הַזֶּה** *that Ephrathite* 17:12, **זֶה חֲלִי** *this sickness* 2 Kin. 1:2, 8:8.

## NUMERALS.

### Cardinal Numbers.

§250. 1. The numeral **אֶחָד** *one* is treated like other adjectives, and follows the rules of position and agreement already given, **אֶחָד מְקוֹם** *one place* Gen. 1:9, **הַקִּרְיָה הָאֶחָת** *the one curtain* Ex. 26:2.

a. In a very few instances the noun is in the construct before the numeral *one*, **אֶחָד מִשְׁפָּט** *one law* Lev. 24:22, **אֶחָד אֲרוֹן** *a chest* 2 Kin. 12:10, **אֶחָד פַּחַת** *one governor* Isa. 36:9, comp. §251. 6. b.

2. The other cardinal numbers are joined to nouns as follows, viz. :

(1.) They commonly stand before the noun to which they belong and in the absolute state, **אַרְבָּעָה מְלָכִים** *four kings* Gen. 14:9, **שִׁשִּׁים עָרִי** *sixty cities* Deut. 3:4, **מֵאָה צֻמִּיקִים** *a hundred cakes of raisins* 2 Sam. 16:1, **שֵׁשֶׁת אֲלָפִים** *six thousand horsemen* 1 Sam. 13:5.

(2.) Such as have a distinct form for the construct (viz.

2-10, מֵאָה *hundred*, אֲלָפִים *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָנִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, מֵאָה אֲזָזִים *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אֲלָפִים *three thousand camels* Job 1 : 3.

a. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנִי וְאַחִי *we, both of us* 1 Sam. 20 : 42, שְׁתֵּיהֶן *they two or both of them* 1 Sam. 25 : 43, יְךָ שְׁלֹשָׁה *ye three*, הֵן שְׁלֹשָׁה *they three* Num. 12 : 4, אַרְבָּעָם *they four* Dan. 1 : 17, שִׁבְעָם *they seven* 2 Sam. 21 : 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁתְךָ *thy fifty*, הַחֲמִשִּׁי *his fifty* 2 Kin. 1 : 10, הַחֲמִשִּׁים *their fifties* ver. 14, אֲלָפִי *my thousand* Judg. 6 : 15, אֲלָפֶי־כָּם *your thousands* 1 Sam. 10 : 19, רֶבֶבְךָ *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שִׁבְעַת מִגְלֹת *seven steps* Ezek. 40 : 22, עֶשְׂרִים מֵאֵה-אֲלָפֶה *twenty she-asses* Gen. 32 : 16, כֶּבֶד־מֵאָה *a hundred thousand talents* 1 Chron. 22 : 14.

§ 251. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ הַלָּחִית *three leaves* Jer. 36 : 23, שְׁלֹשָׁה כַּסְיֵי הָרֶז *three baskets of bread* Gen. 40 : 16, אַרְבָּעָה עָשָׂר כְּבָשִׂים *fourteen lambs* Num. 29 : 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁה נְשִׁי-בָנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה *forty days and forty nights* Gen. 7 : 4, אַרְבַּע וְשָׁלֹשִׁים שָׁנָה *four and thirty years* Gen. 11 : 16, עֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים *twenty years and seven years* Gen. 23 : 1.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as *אֵיט man*, and various measures of time, space, weight, etc., e. g. *שָׁנָה year*, *יוֹם day*, *אַמָּה cubit*, *שֶׁקֶל shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *שָׁנָה מֵאוֹת תְּשַׁע nine hundred years* Gen. 5:5, *אַלְפָּה a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, *חֲמִישָׁה עָשָׂר fifteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁנֵי שָׁנִים eight years* 2 Kin. 22:1, *שְׁלֹשׁ אַמָּה three cubits* 25:17 K'thibh where the K'ri has *אַמָּה*. The tens are occasionally followed by the plural *שְׁמוֹנִים בְּנֵי-חֵייל thirty companions* Judg. 14:11, *שְׁמוֹנִים בְּנֵי-חֵייל eighty sons of valour* 2 Chron. 26:17, *אַרְבָּעִים וּשְׁנַיִם הָלָלִים forty-two children* 2 Kin. 2:24. When the noun precedes the numeral it is always put in the plural.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֲשָׂרָה זָהָב ten (shekels) of gold* Gen. 24:22, *שְׁלֹשׁ מֵאוֹת בָּקָר three hundred (shekels) of silver* Gen. 45:22, *שְׁתֵּי-לֶחֶם two (loaves) of bread* 1 Sam. 10:4, *שֵׁשׁ-טַחֲלִים six (ephahs) of barley* Ruth 3:15. In measurements, the word *אַמָּה cubit* is occasionally preceded by the preposition *בְּ*, thus *אַרְבַּע בְּאַמָּה four by the cubit* i. e. four cubits.

3. Compound numbers may either proceed from the higher to the lower denomination, *אַלְפָּה מֵאוֹתִים חֲמִשִּׁים וָאַרְבָּעָה a thousand two hundred fifty and four* Neh. 7:34, or the reverse, *שִׁבְעַת וְשָׁלֹשִׁים וְאַמָּת שָׁנָה seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, *מֵאוֹת שָׁנִים וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים a hundred years and twenty years and seven years* Gen. 23:1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed;



but when they are joined to a definite noun the latter alone receives the article, הַשְׁנִי (the) two are better than הָאֶחָד (the) one Eccles. 4:9, הָאַרְבָּעִים the forty Gen. 18:29, הַמֵּשִׁים the fifty righteous ver. 28, שְׁתֵּי בָנוֹתָיו his two daughters 19:30, הָאַרְבָּעִים הַיּוֹם the forty days Deut. 9:25.

a. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, הָעֶשְׂרִים הַיָּמִים the twelve 1 Chron. 25:19, 27:15, 1 Kin. 6:38, or to the second, הָעֶשְׂרִים הַיָּמִים the twelve men Josh. 4:4, 1 Kin. 19:19. In the example just cited the article is given to the numeral instead of to the noun, but in הָעֶשְׂרִים הַיָּמִים the twelve oxen 1 Kin. 7:44, the general rule is observed. In הָאַרְבָּעִים הַיָּמִים these four children Dan. 1:17, the numeral following a definite noun receives a pronominal suffix referring to it.

#### Ordinal Numbers, etc.

§ 252. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, שְׁנִי בֶן a second son Gen. 30:7, שְׁנִיָּהּ הַשְּׁלִישִׁית in the third year 1 Kin. 18:1.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, שְׁנֵי עָשָׂר שָׁנִים the twenty-seventh year 1 Kin. 16:10, although this order is not always observed, שְׁנֵי עָשָׂר שָׁנִים the thirteenth year Gen. 14:4.

a. A fuller form of expression is sometimes employed, e. g. שְׁנֵי עָשָׂר שָׁנִים in the thirty-eighth year prop. in the year of thirty-eight years 1 Kin. 16:29, 2 Kin. 15:1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted, שִׁבְעָה שָׁנִים the seventh year 2 Kin. 12:1, הָרְבִיעִי הַיּוֹם הַתְּשִׁיעִי the fourth (day) of the ninth month Zech. 7:1, שִׁבְעָה בְּשָׁבָעִים in the seventh (month) ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, הַשְּׁלִישִׁית הַחֵין the third of a *hin* Num. 15:6.

4. Distributive numbers are formed by repeating the cardinals, שְׁנֵי שָׁנִים שְׁנֵי שָׁנִים two by two Gen. 7:9, שְׁבַע שָׁבָעִים seven by seven

*sevens* ver. 2. The numeral adverbs *once, twice*, etc., are expressed by the feminine of the cardinals, *אַחַת* *once*, *שְׁתַּיִם* *twice* 2 Kin. 6:10, Ps. 62:12, or by means of the noun *פֶּעַם* *stroke* or *beat*, *פַּעַמַּיִם* *twice* Gen. 27:36, *עֶשְׂרֵי פַעַמִּים* *ten times* Job 19:3 or *רַגְלָיִם* *steps*, *שְׁלֹשׁ רַגְלָיִם* *three times* Ex. 23:14.

a. This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

### APPOSITION.

§ 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz. :

1. When both nouns denote the same person or thing, *דָּוִד הַמֶּלֶךְ* 2 Sam. 6:16, or less commonly, *דָּוִד הַמֶּלֶךְ* 13:39 *king David*, *אִשָּׁה אַלְמָנָה* *a woman (who was) a widow* 1 Kin. 7:14.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבֶּקֶר הַחֹשֶׁת* *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16:17, *שְׁלֹשׁ סֵאִים קֶמַח* *three measures (consisting of) meal* Gen. 18:6, *שִׁבְעֵי-שָׁנִים רָעָב* *seven years (of) famine* 2 Sam. 24:13, *שְׁלֹשָׁת שָׁבָעִים יָמִים* *three weeks (of) days* Dan. 10:3, *מִסְפָּר יָמִים* *days (which are) a number*, i. e. such as can be readily numbered, a few Num. 9:20, *אֲמָתִים אֲמָרִים* *words (which are) truth* Prov. 22:21.

a. In this latter case the closer connection of the construct state might, with equal propriety, be employed, § 254. 4, etc. The following examples will show with what latitude the rule of apposition is occasionally applied, *מַיִם לַחַיִּץ* *water (which is) affliction* i. e. identified with it or characterized by it 1 Kin. 22:27, *יָיִן הַרְגֵּלָה* *wine (which is) intoxication* i. e. produces it Ps. 60:5, *בָּקָר רֹעִי* *pasture-cattle* i. e. those whose characteristic it is that they have been in the pastures 1 Kin. 5:3; *bearing*

הָאָרְוֹן הַבְּרִית *the ark viz. the covenant*, which was the thing of chief consequence about the ark Josh. 3:14, *a hundred thousand* מֵאָה אֲלָפִים 2 Kin. 3:4, which is by some understood to mean *wool-bearing rams* i. e. characterized by the production of wool; according to others, the first word denotes the quantity and the second the material, *rams* (of) *wool* i. e. as much as rams have, *fleeces*.

b. Proper nouns, which have no construct state, may be followed by qualifying nouns in a loose sort of apposition, בֵּית לָחֶם יְהוּדָה *Bethlehem* (in) *Judah* 1 Sam. 17:12, compare in English, Princeton, New Jersey; פֶּתוֹר אֶרֶם נְהָרִים *Pethor* (in) *Mesopotamia* Deut. 23:5, מִי־פֶלִשְׁתִּים גֹּאֲלִי *Gath* (of) *the Philistines* Am. 6:2; *the destined possessor of my house is* הַמֶּשֶׁק אֶלְיָזָר *Damascus* (in the person of its citizen) *Eliezer* Gen. 15:2, אֱלֹהִים אֲבִינֵנוּ *God* (of) *Hosts* Ps. 80:5, 8, 15, 20; when אֱלֹהִים is regarded as an appellative noun instead of a proper name, this divine title becomes אֱלֹהֵי אֲבֹתֵינוּ Ps. 89:9.

## THE CONSTRUCT STATE AND SUFFIXES.

§ 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1:9, רְכוּשָׁם *their substance* Gen. 12:5. This embraces the various degrees of relationship, בֶּן-אַבְרָהָם *son of Abraham* Gen. 25:12, אִשְׁתָּהּ *thy wife* Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

עַמִּי הַפְּדִיָּה *the poor of thy people* Ex. 23:11, נִכְבֶּד־אֶרֶץ *the honourable of the earth* Isa. 23:9.

a. The construct relation, when thus employed, indicates that the part singled out from the whole possesses the quality referred to in an eminent degree. The first word is sometimes an abstract noun, קִיּוֹת אֲרָזָיו *the height of his cedars* i. e. *his highest cedars* 2 Kin. 19:23. Here too belong the superlative expressions, קֹדֶשׁ קֳדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, שֶׁפָּרַד שֶׁפָּרָד *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, מִצְרַיִם אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41:19, נְהַר־פָּרָת *the river (of) Euphrates* Gen. 15:18, עֲרֵצֵי אֲרָזִים *cedar trees*, 2 Chron. 2:7, תוֹלַעַת יַעֲקֹב *worm (of) Jacob* Isa. 41:14, אֲנָשֵׁי הַתִּמְרִים *men (who are) merchants* 1 Kin. 10:15.

4. The *material* of which the preceding noun is composed, זָהָב לֶחָב *a ring of gold* Gen. 24:22, כֶּלִי־עֵץ *vessel of wood* Lev. 11:32, הֶעָזִים לֶדָר *the flock of goats* Cant. 4:1.

5. The *measure* of its extent, value, duration, etc., מִשְׁקַל שְׁלֹשָׁת יָמִים *a journey of three days* Jon. 3:3, מִשְׁקַל כֶּבֶד *the weight of a talent* 1 Chron. 20:2, מִיְּמֵי מִסְפָּר *men of number* i. e. readily numbered, few, Gen. 34:30, אֶחָדָה עוֹלָם *a possession of perpetuity* Gen. 17:8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הָיִל *mighty man of valour* Judg. 11:1, עֵץ פֵּרִי *tree of fruit* Gen. 1:11, הַדְּרִיזוֹן הָיָא *valley of vision* i. e. distinguished as the one where visions are received Isa. 22:1, צֹאן הַהֲרָגָה *the flock of slaughter* i. e. which is to be slaughtered Zechi. 11:4.

a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *great maclanda*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, בְּגָדֵי קֳדָשׁ *garments of holiness* Ex. 28:2, זִבְחֵי־צֶדֶק *sacrifices of righteousness*, קֳדוֹשׁ *holy* and צַדִּיק *righteous* being used with

less latitude and with a stricter regard to the ethical idea which they involve. Attributives are frequently formed by prefixing such words as *איש* *man*, *בָּזֵל* *lord*, *בֶּן* *son*, *בַּת* *daughter*, to abstract nouns or other substantives, thus, *אִישׁ אֶרֶשׁ הָאָרֶץ* *a man of form i. e. comely* 1 Sam. 16: 18, *אִישׁ הַדְּבָרִים* *man of words i. e. eloquent* Ex. 4: 10. *בֶּזֶל הַחֲלָמוֹת* *the possessor of dreams i. e. dreamer* Gen. 37: 19, *בֶּן-שְׁמֹנֶת יָמִים* *son of eight days i. e. eight days old* Gen. 17: 12, *בֶּן-מָוֶת* *son of death i. e. deserving to die* 1 Sam. 20: 31, *בְּנֵי-בְלִעַל* *sons of worthlessness i. e. wicked* Deut. 13: 14, *בַּת-תְּשֵׁלִים* *daughter of ninety years i. e. ninety years old* Gen. 17: 17.

b. Occasionally in poetry an adjective instead of agreeing with its substantive is treated as though it were an abstract noun, *כִּלְיֵי הַקָּטָן* *vessels of small (capacity)* Isa. 22: 24, *מֵי מָלֵא* *waters of fulness* Ps. 73: 10, *בֵּית-הַגָּדוֹל* perhaps *every house of great (size)*, though others render *every great (man's) house* Jer. 52: 13. So sometimes an adverb, *מְעַט* *few men* Deut. 26: 5, *עֹלֶת הַמִּזְבֵּי* *continual burnt-offering* Num. 28: 6, *דָּמֵי הַחַיִּים* *blood (shed) causelessly* 1 Kin. 2: 31, *צָרֵי יוֹמָם* *enemies in the day time* Ezek. 30: 16, *אֶבֶן הַדִּמְיָם* *dumb stone* Hab. 2: 19, or adverbial phrase, *אֵלֶיךָ מִקָּרֵב* *a God nigh at hand*, *אֵלֶיךָ מִרְחֹק* *a God afar off* Jer. 23: 23.

7. The *source* from which the preceding noun is derived, *תּוֹרַת יְהוָה* *the law of Jehovah* Ex. 13: 9, *סֵפֶר מֹשֶׁה* *the book of Moses* 2 Chron. 25: 4, *חֹלֶת אֶהֱבָה* *sick from love* Cant. 2: 5.

8. The *subject* by which an action is performed, or in which an attribute inheres, *אֶהֱבֵת יְהוָה* *the love of God* i. e. exercised by him 1 Kin. 10: 9, *חֲכָמַת שְׁלֹמֹה* *the wisdom of Solomon* 1 Kin. 5: 10.

9. The *object*, upon which an action is directed, *יִרְאָהוּ* *the fear of God* Gen. 20: 11, *מִמְשַׁלֵּת הַיּוֹם* *the rule of the day* Gen. 1: 16.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand. *תְּנַאֲת יְהוָה* *the zeal of Jehovah*, which he feels Isa. 37: 32, *תְּנַאֲת הָעָם* *zeal of the people*, which is felt for them Isa. 26: 11; *וִצְלַת סֹדֶם* *the cry against Sodom* Gen. 18: 20, *וִצְלַת עַדְלָה* *the cry of the poor* Prov. 21: 13; *הִצְטִי* *his wrong* i. e. done by him Ps. 7: 17, *הִצְטִי* *my wrong* i. e. done to me Gen. 16: 5; *דֶּרֶךְ-יָם* *the way of the sea* i. e. leading to it 1 Kin. 18: 43, *דֶּרֶךְ יִרְבֹּעָם* *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26.

b. Active participles are frequently put in the construct state before their object, *מְשִׁיבַת נַפְשׁ* *restoring the soul* Ps. 19: 8, *אֲהַבִּי שְׁמֶךָ* *loving thy name* Ps. 5: 12, *בָּאִי טַעַר* *entering the gate* Gen. 23: 10. So even before an infinitive which they govern, *מְשִׁיבֵי קוֹם* *being early to rise* Ps. 127: 2. Passive participles may be in the construct before the subject of the action, *מִיָּדָה אֵלֶיךָ* *smitten of God* Isa. 53: 4, *יְלִיד אִשָּׁה* *born of a woman*



Job 14:1, or before the secondary object, if the verb is capable in the active of having a double object, *הִגְרֵה־שָׁךְ* *girded with sackcloth* Joel 1:8, *לְבוּשׁ הַבְּגָדִים* *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, *בִּקְרָא בַּמֶּלֶךְ* *on the king's reading* 2 Kin. 5:7, *הוֹרִישׁוּ* *his driving out* Num. 32:21, or be governed by it as its object, *קָרָא־שְׁמוֹנָל* *to call Samuel* 1 Sam. 3:8, *הוֹרִישָׁם* *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, *טָמֵא־שִׁפְתָיִם* *unclean as to lips* Isa. 6:5, *קָשִׁי־לֵב* *hard hearted* Ezek. 3:7, *קָרְעֵי בְגָדֵי* *rent as to garments*, 2 Sam. 13:31.

a. This answers to what is known as the Greek accusative, *πόδας ὠκύς*; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot*, *blind of an eye*, etc.

§ 255. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, *הַרִי בְּגִלְבָּעַי* *mountains in Gilboa* 2 Sam. 1:21, *נְבִיאֵי מִלְפָּנָם* *prophets out of their own heart* Ezek. 13:2, *בְּדֵי בָנוּ* *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, *מְקוֹם אֲשֶׁר* *the place where*, etc., Gen. 39:20, *עַל־דִּבְרֵי אֲשֶׁר* *for the reason that* Deut. 22:24, particularly when the relative is itself omitted, *בְּיַד־תְּשַׁלַּח* *by the hand of (him whom) thou wilt send* Ex. 4:13, *תְּחִלַּת דְּבַר־יְהוָה* *the beginning of (what) Jehovah spake* Hos. 1:2; or before the conjunction *וְ* *and*, *חֵכְמָה וְדַעַת* *wisdom and knowledge* Isa. 33:6, *וְלֹא מִיַּיִן* *drunken and not with wine* Isa. 51:21.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, *רֹאשֵׁי בֵית־אֲבוֹתָם* *the heads of the houses of their fathers* Ex. 6:14, *מִסְפַּר שְׁבָטָי* *the number of the tribes of the children of Israel* Josh. 4:5, *פְּרִי־גִדְלֵי לֵבָב מֶלֶךְ־אַשּׁוּר* *the fruit of the greatness of heart of the king of Assyria* Isa. 10:12.

a. In a very few instances, only occurring in poetry, two words of like meaning are united in the construct before the same noun, נְהַרִּי בְּהַרִּי הַבֵּשֶׁת נְהַרִּי הַבֵּשֶׁת rivers, brooks of honey Job 20 : 17, נוֹשֵׁבִי הַקֶּשֶׁת Ps. 78 : 9, if rendered as it is by some *armed with, shooting the bow*, though נוֹשֵׁבִי הַקֶּשֶׁת may be in construction not with הַקֶּשֶׁת but with רוֹדְפֵי הַקֶּשֶׁת *armed ones of those who shoot the bow, armed bowmen*. See Alexander *in loc*.

§ 256. When two words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah* Judg. 2 : 7, עֲטֹרַת זָהָב גְּדוֹלָה *a great crown of gold* Esth. 8 : 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, אֲזִכָּרִי הַחַיִּל הַגִּבּוֹרִי *the mighty men of valour* Josh. 1 : 14, זֵהָבִי הַקֹּדֶשׁ *his idols of gold* Isa. 2 : 20, שְׁמִי הַקֹּדֶשׁ *my name of holiness* i. e. *my holy name* Lev. 20 : 3.

a. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus אֶחָדִי הַקָּדוֹל הַזֶּקֶן Gen. 10 : 21 may either mean *the elder brother of Japheth or the brother of Japheth the elder*.

b. In a very few instances, only occurring in poetry, a noun with a suffix stands in the construct before a following word, מִרְכָּבוֹתֶיךָ יְשׁוּעָה *thy chariots of salvation* Hab. 3 : 8, בְּחֶסְדִּי *my refuge of strength* Ps. 71 : 7, וְדָבָרֶיךָ *thy way of lewdness* Ezek. 16 : 27, though these are rather to be regarded as instances of apposition in the wide sense, § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. a.

c. In the following passages a brief word intervenes between כָּל, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, כָּל-הַיָּשָׁר *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc*. Like the Greek πᾶς, when followed by a definite noun כָּל means *the whole* or *all*, כָּל-הָעָם *all the people*, כָּל-הָאָרֶץ *the whole earth*, when followed by an indefinite noun *every*, כָּל-בֵּית *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, כָּל-רֹאשׁ *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כָּל by *any*, כָּל-מְעַלְמָה לֹא-תֵעָשֶׂה *no work shall be done* Ex. 12 : 16,

אֵין כֵּל-חַדָּשׁ *there is no new thing* Eccl. 1 : 9, לֹא יוֹבֵל כֵּל-אֱלֹהִים *neither can any god* 2 Chron. 32 : 15. Comp. οὐ δυνάσθεται πᾶσα σάρξ Rom. 3 : 20.

d. He paragogic may be attached to a noun in the construct state, מוֹרָהָ שָׁמָּה *toward the rising of the sun* Deut. 4 : 41, Gen. 24 : 67.

§ 257. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַצֹּאֵן אֲשֶׁר לְאָבִיהָ *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29 : 9, comp. הֵיכַל אֲבִיהֶם *Gen. 37 : 12*, הַבַּיִת לְאֵלִישָׁע *the house of Elisha* 2 Kin. 5 : 9, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) *of David* Ps. 11 : 1, אֲמֹנוֹן לְאֶחָיוֹנָם *Amnon (son) of Ahinoam* 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, בֶּן לְיֵשִׁי *a son of Jesse* 1 Sam. 16 : 18 (בְּרִי-יֵשִׁי 2 Sam. 20 : 1 is *the son of Jesse*, § 246. 3), עֶבֶד לְשַׂר הַטְּבָחִים *a servant of the captain of the guard* Gen. 41 : 12.

a. Hence the frequent use of לְ (*Lamedh auctoris*) in the titles of the Psalms and other compositions, מְזֻמֹּר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְבַּקִּיָּה *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַחֲמִישֶׁה-עָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12 : 32, בִּשְׁנָה הַחֲמִישִׁית לְמַלְכוֹ *in the fifth year of the king* 1 Kin. 14 : 25, בִּשְׁנַת שְׁלֹשׁ לְאָסָא *in the third year of Asa* 1 Kin. 15 : 33.

4. When several genitives are connected together, סֵפֶר הַדְּבָרִי הַיְמִיִּים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15 : 23.

## THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being

sufficiently suggested by simply placing them together, טָרֵב כָּל־דְּרָכֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3 : 17, הָעֵץ הָיָה טוֹב *the tree (was) good* Gen. 3 : 6, זֶה הַדֶּרֶךְ הַזֶּה *this (is) the way* Isa. 30 : 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הָרְבִיעִי הוּא פָּרָת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, מַה־הֵנָּה אֵלֶּה *what are these?* Zech. 4 : 5, מְלִכִּי אֶתְהַדְּהֵא *thou art my king* Ps. 44 : 5, הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34 : 21.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הָיְתָה תוֹחָה *the earth was desolate* Gen. 1 : 2, הָיוּ הָעֹבֵר הָיוּ הָרֶשֶׁת *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הִתְחַל בְּהוֹדוֹתִי *began (to be) dim* 1 Sam. 3 : 2; וַיִּתְחַל לֵב אִישׁ הָאֲדָמָה *and Noah began (to be) a husbandman* Gen. 9 : 20; כִּתְּהִימָךְ שׁוֹדֵד *when thou ceasest spoiling* Isa. 33 : 1, הַשֵּׁף לָכֵן הִפָּךְ *has turned white* Lev. 13 : 3; so *to be called, to be esteemed, etc.*

b. Simple existence or non-existence is predicated by means of the particles הֵּן and אֵין, the latter of which retains its absolute form when following the noun, but takes the construct form אֵין when it precedes the noun either immediately or separated from it by intervening words, הֵּן אֵין אֶחָד *there is a kinsman* Ruth 3 : 12, אֵין אָדָם שָׁמָּה *there was not a man* Gen. 2 : 5, אֵין מֶלֶךְ *there was no king in Israel* Judg. 21 : 25. These particles may also be used as copulas with the personal pronouns, when the predicate is a participle, אַתָּה מְשַׁלֵּחַ *thou art not letting go* Ex. 8 : 17, אַתָּה מוֹשֵׁיִשׁ *thou art saving* Judg. 6 : 36.

§ 259. 1. A noun in the predicate may receive the same adjuncts as in the subject, § 244.

2. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from qualifying adjectives and demonstratives, § 249, in standing before the noun and in not receiving the article, though the noun be definite, טוֹב הַדְּבָר *the word is good* Dent. 1 : 14, רַבִּים רַחֲמָיו *his mercies are great* 1 Chron. 21 : 13, אֵלֶּה הַדּוֹלוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2 : 4.

a. A predicate adjective may also, though less frequently, stand after the noun, הַנַּעֲמָה רָעָה *the damsel was fair* 1 Kin. 1:4, וְהָאָרֶץ כְּזָבָה *and the gold of that land is good* Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, פִּי הַמְדַבֵּר *my mouth is the (one) speaking* Gen. 45:12.

## COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, טוֹבָה חֲכָמָה מִפְּנִינִים *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; צְדִיק אַתָּה מִמֶּנִּי *thou art more righteous than I*, 1 Sam. 24:17.

2. The superlative degree may be expressed

(1.) By adding לֵּל *all* to the comparative particle מִן, מְגֹדֹל מִכָּל־בְּנֵי־קָדָם *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1:3.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטָן בְּנֵי *the least of his sons* prop. *the little (one)* 2 Chron. 21:17, הַיָּפֶה בְּנָשִׁים *O fairest among women* Cant. 1:8, הַקָּטָן *the least*, הַגָּדוֹל *the greatest* 1 Chron. 12:14, טוֹבָם *the best of them* Mic. 7:4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אֲנִיגְדֹל מִמֶּנִּי *I will be greater than thou* prop. *great from thee* Gen. 41:40, וְהָיָה מִכָּל־הָאָדָם *and he was the wisest of all men* 1 Kin. 5:11. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb יוֹתֵר *more*, הָיִיתִי חָכָמָי אֲזִי יוֹתֵר *I was then more wise* Eccl. 2:15.

b. The construction with כֵּן may also be used to denote excess, גְּדוֹל מִיָּזִי *my iniquity is too great to be forgiven* prop. *greater than (it is possible) to forgive* Gen. 4:13, מְעַט לְךָ *too little for thee* Job 15:11.

c. A comparative sense is commonly ascribed to כֵּן in the following passages, in which an adjective, suggested by the context, must be supplied, מִשְׁתָּר מִסְּטֵה *the upright (is sharper) than a thorn-hedge* Mic. 7:4, מֵאֵשׁ *less than nothing* Isa. 40:17, 41:24, Ps. 62:10, Isa. 10:10, Job 11:17; in some of these cases, however, כֵּן may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.



## V E R B S .

§ 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz. : past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragoric and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

## THE PRIMARY TENSES.

§ 262. The preterite is accordingly used of

1. The past, whether our idiom would require the abso-

lute past tense, i. e. the historical imperfect, *in the beginning God בָּרָא created*, etc., Gen. 1:1, *God נִסָּה tempted Abraham* Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3:13, *thou רָאִיתִי have I seen right-cous* Gen. 7:1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2:2; *and they did so as the Lord צִוָּה had commanded* Ex. 7:10; or the past in relation to a future, i. e. the future perfect, *when the Lord רָחַץ shall have washed away*, etc., Isa. 4:4, *until the time that she which travaileth יֵלְדָה shall have brought forth* Mic. 5:2; or a conditional mood, *except the Lord of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom* Isa. 1:9, *I would there were a sword in mine hand, for now הָרַגְתִּיךָ I would have killed thee* Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, *O that we had died לוֹ-מָוֶתֵנוּ* Num. 14:2, *O that they had been wise that they (fut.) would consider this* Deut. 32:29, or a subjunctive (the Jordan was dried up), *that יִרְאוּ ye might fear the Lord*, at that time and thenceforward forever Josh. 4:24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle, *וַהֲיָא יֹשֵׁב and he (was) sitting* Gen. 18:1, § 266. 3.

b. In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future, because the inward act or purpose is intended rather than its outward execution, *unto thy seed נָתַתִּי I have given this land* Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12:7, 26:3. Comp. Gen. 4:14, 23:11, 13.

2. The present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything

begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for צמתי* *I am thirsty* Judg. 4:19 prop. *I have been thirsty* and (it is implied) *I am so still*; *the earth מלאה is full of violence* prop. *has been* and still is *full* Gen. 6:13; *now ידעתי* *I know that Jehovah is the greatest of all the gods* Ex. 18:11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42:7 מַאֲיֵן בָּאתֶם *whence have ye come*, but in Josh. 9:8 מַאֲיֵן תָּבוֹאִי *whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased.

3. Permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1:3, oxen always have done so and it is implied that they always will; *the Lord יָרַם pitieth them that fear him* Ps. 103:13.

a. The future is used in this case with the same frequency and propriety as the preterite, *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, §263. 3.

4. The future, when viewed as past; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon*

*נָפְלָה* *has fallen* Isa. 21 : 9, *הָשָׂא* *hath borne our griefs* Isa. 53 : 4, *לַעֲשׂוֹת* *have made Esau bare* Jer. 49 : 10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 263. 5.

§ 263. The future is used in speaking of

1. The future, whether absolutely, *אֶעֱשֶׂה* *I will make of thee a great nation* Gen. 12 : 2, or relatively to something in the past, *הָיָה* *was to reign* 2 Kin. 3 : 27, *נָפְלָה* *was fallen sick of his sickness whereof he was to die* 2 Kin. 13 : 14; or conditionally, (would that I had died) *לֵאמֹר* *pret.* *and* *אֶשְׁקֹט* *would be at rest* Job 3 : 13; *אֶחָדִישׁ* *but (if it were my case) I would seek unto God* Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, *יִמָּוֶדוּ* *may all thine enemies perish* Judg. 5 : 31; *אֶחָדִישׁ* *O that my grief* *יִשָּׁקַל* *might be weighed* Job 6 : 2; *כָּל־אֲשֶׁר־תִּצְוֶה* *all that thou commandest us* *נַעֲשֶׂה* *we will do* Josh. 1 : 16; *לֹא־תֹאכְלוּ* *deeds that* *רָעֵשׁוּ* *ought not to be done* Gen. 20 : 9; *לֹא־תֹאכְלוּ* *of the fruit of the trees of the garden* *נֹאכְלוּ* *we may eat* Gen. 3 : 2; *לֹא־תֹאכְלוּ* *ye shall not eat* ver. 3, *תִּשְׁמְרוּ* *mine ordinances* *תִּשְׁמְרוּ* *ye shall keep* Lev. 18 : 4; or subjunctively, especially after conjunctions signifying *that*, *in order that*, *lest*, etc., (bring the venison) *לְמַעַן* *in order that* *תְּבָרֶכֶה* *lest, etc., (bring the venison)* *תְּבָרֶכֶה* *in order that my soul may bless thee* Gen. 27 : 25, *אֶחָדִישׁ* *against thee have I sinned that* *תִּצְדָּק* *thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle *נָא*, thus, *יְרַב־נָא* *let thy servant speak, I pray thee* Gen. 44 : 18. *יִמָּדֶנּוּ* *let the wickedness of the wicked cease, I pray* Ps. 7 : 10.

b. The future is idiomatically used with *בְּעוֹד* and *לְפָנֶיךָ* *not yet, before*, whether the period referred to is past or future, the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *אָכַלְתִּי* *before thou camest* Gen. 27 : 33, *הָלַךְ* *the lamp of God* *לְפָנֶיךָ* *had not yet gone out* 1 Sam. 3 : 4; to the future, *אֶחָדִישׁ* *before I die* Gen. 27 : 4, *אֶחָדִישׁ* *before they call, I will answer* Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7, Ps. 90 : 2, Prov. 8 : 25.

2. The present, when it is conceived of as extending into the future, *comfort my people יאמַר saith your God Isa.* 40 : 1, the divine utterance though begun is not yet finished ; *הֲלֹא תִדְעוּ do ye not know? ver.* 21, are you ignorant, and is this ignorance to continue? *why תִּבְכִּי weepst thou? 1 Sam.* 1 : 8.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness תְּרוּמָם exalteth a nation Prov.* 14 : 34, it does so now and always will ; *a son יִכְבֹּד honoureth his father Mal.* 1 : 6.

4. Constant or habitual acts or states viewed as continuing for an indefinite period from the time spoken of, even though they may have ceased at the time of speaking, and so belong entirely to the past, *a mist הִגְעָה used to go up from the earth Gen.* 2 : 6, i. e. not only at the moment of time previously referred to but from that onward ; *thus Job הִנֵּשָׁה did continually Job* 1 : 5 ; *the daughters of Israel תִּלְכְּנָה were in the habit of going from time to time Judg.* 11 : 40 ; so *Gen.* 29 : 2, *Ex.* 13 : 22, *Num.* 11 : 5, *1 Sam.* 2 : 19.

5. The past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future. Thus, a historian in animated description, as we might use the present, *אָז הִשָּׁיר-מֹשֶׁה then sings Moses Ex.* 15 : 1 ; *Balak בָּהֶחָדָי brings me from Aram Num.* 23 : 7 ; or a poet, who lives in the midst of that of which he sings, *יֵאבֹד יוֹם אֲנִיָּקֵר בִּי let the day perish on which I am to be born Job* 3 : 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living ; *לָמָּה לֹא מָרָדִים אֲמַתָּה why may I not die from the womb? ver.* 11, where his position is shifted to the time immediately after his birth ; *יִזְרִיז הָרָקִיעַ לְמֹשֶׁה he makes known his ways unto Moses Ps.* 103 : 7.

a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of



thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time, *the wicked who יִשְׂדוּןִי have wasted me, my deadly enemies יִקְרְבוּ will surround me* Ps. 17: 9. *fire אֶכְלָה devoured before them, and after them a flame תִּלְהֹט shall consume* Joel 2: 3. Or the writer may place himself in the midst of an event, and regard part as having already taken place and part as yet to be performed; thus, in Ex. 15: 14, 15, *the nations שָׁמְעוּ have heard יִרְגְּזוּן they will be afraid; pangs אֶזְדוּ have seized upon the inhabitants of Philistia; then the dukes of Edom נִבְהָלוּ were troubled, the mighty men of Moab תִּרְגְּזוּ shall seize them, all the inhabitants of Canaan נִמְלְאוּ have melted.* Or a verb may be put in the future to show that the action which it denotes, though in reality past, is subsequent to, or a consequence of, a preceding preterite, *they were both naked נָחָשׁוּ and were not ashamed* Gen. 2: 25, Deut. 2: 12.

§ 264. The apocopated and paragogic forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing אַל *not* to the apocopated future, *אַל-תִּזְרֶה harm not* Ps. 105: 15; *לֹא תִרְשָׁע* would mean *you shall not harm.*

a. These modified forms of the future, although they give a more distinct expression to the modal senses just indicated, are not essential to that end, since the same shades of meaning may be and often are suggested by the simple future. Instances are more rare, and only found in poetry, in which the apocopated or paragogic forms are used, when simple futurity is intended, Job 13: 27, 24: 25.

### THE SECONDARY TENSES.

§ 265. The secondary tenses agree in signification with their respective primaries. The future with Vav conversive, forming a secondary preterite, § 99. 1, has the same variety of senses with the primary or proper preterite, and is in fact a simple substitute for it. In like manner, the secondary future or the preterite with Vav conversive, § 100. 1, is a substitute for the primary future. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary

tense, provided the verb stands at the beginning of its clause, so that it can be attached to the conjunction, which is an essential part of the secondary formation. If, for any reason, this order of the words is interrupted or prevented, the primary tense must again be used. Thus, Gen. 22:1, *God tempted Abraham* וַיִּצְטָק and *said* . . . וַיֹּאמֶר and *he said* . . . ver. 3, וַיִּשָּׂא and *he rose up early* . . . וַיִּתְּבַשׁ and *saddled* . . . וַיִּקַּח and *took* . . . וַיַּכּ and *clave* . . . וַיִּשָּׂא and *rose up* וַיֵּלֶךְ and *went unto the place* אֲשֶׁר-אָמַר-לֹו of which God had told him. Gen. 17:5, *thy name shall not be called Abram* וְהָיָה לְאִי-קָרָא and *it shall be* . . . ver. 6, וְהִפְרֵיתִי and *I will make thee fruitful* . . . וְנָתַתִּיהָ and *I will make nations of thee* וַיְמַלְכֵם וַיֵּצְאוּ מִמֶּנָּה and *kings shall come out of thee*.

a. The future with Vav conversive describes an act subsequent to or contemporary with the time denoted by the words with which it is connected. It can, therefore, only relate to the past when it is preceded by a preterite with a past signification, or by some other word or phrase which refers to past time, *in the year of king Uzziah's death* וַאֲרָצָה (and) *I saw* Isa. 6:1. But if it be preceded by a future tense, it has a future signification, וְהִשְׁתַּח וְהִצְבִּיר *he shall deride every stronghold and shall heap up earth* וַיִּקַּח and *take it* Hab. 1:10, וְהָיָה וְהָיָה וְהָיָה *shall do evil . . . and shall go and serce other gods* Deut. 17:2, 3; unless a pause intervenes in which a preterite is to be supplied, as in Hab. 2:1, 2, *I will watch to see what he will say to me* . . . וְהָיָה וְהָיָה and (after I had thus watched) *the Lord answered me*. The future with Vav conversive occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories. וְהָיָה *And it came to pass* Josh. 1:1, Judg. 1:1, 1 Sam. 1:1, etc., etc.

b. The preterite with Vav has a future signification only after a future tense or an expression suggestive of futurity, e. g. *in thy distress* וַיִּצְטָק *when there shall come upon thee all these things* Deut. 4:30; or as the initial word of a prophecy, which is regarded as linked with other disclosures of the future previously made, וְהָיָה and *it shall come to pass* Isa. 2:2. After an imperative it commonly has an imperative sense, this being one of the significations of the future, § 263. 1, *go unto Pharaoh* וְהָיָה וְהָיָה and *say to him prop. and thou shalt say* Ex. 7:26. When a preterite precedes, the Vav is not conversive, *thy servant was keeping his father's sheep* וַיָּבֹא and *there came* . . . וַיִּקַּח and *took* . . . וַיֵּלֶךְ and *I went out* . . . וַיַּכּ and *smote him*, etc., 1 Sam. 17:34, 35, unless it involves a reference to what is to take place hereafter, *I have blessed him* (the blessing is of course prospective), וְהִפְרֵיתִי and *I will make him fruitful*, וְהִרְבֵּיתִי and *I will multiply him* Gen. 17:20.

## PARTICIPLES.

§ 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפַל means *falling* Num. 24:4, *fallen* Judg. 4:22, or *about to fall* Jer. 37:14. Their principal uses are the following, viz.:

1. They express what is permanent or habitual, § 186. 2. *a*, (the Lord) אָהֵב *loveth righteousness and justice* Ps. 33:5, *a generation* הָלֹךְ *goeth*, and *a generation* בָּא *cometh*, and *the earth* עֹמֶדֶת *abideth for ever* Eccles. 1:4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, נִירָא not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְהוּמָד *desirable*.

2. When a particular time is intended the active participles most commonly relate to the present or to the proximate future, and passive participles to the past, מֵהֶרְאָהָה רָאָה *what seest thou?* Jer. 1:11, הֵנֵנִי מֵבִיא *behold, I am about to bring the flood* Gen. 6:17, נָתַן *giving* נָתַן *given*, מְשִׁיב *restoring* מוֹשֵׁב *restored*.

*a*. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense, מֵת *dying and dead*, נָפַל *falling and fallen*; this is less frequently the case with active verbs, *who then is he* הַצֹּדֵד־צֹרֵר *that hath hunted venison* Gen. 27:33; *these are the gods* הַמִּצְרִים *that smote Egypt* 1 Sam. 4:8. Participles of passive form but active sense are ordinarily used of the present or proximate future, נִלָּחֵם *fighting*.

3. In narrations and predictions the time of the participles is reckoned not from the moment of speaking but from the period spoken of, *the two angels came* ... וָלֵיט יָשָׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19:1; *he spake to his sons-in-law* בְּנֵי־הָיָתָן *who (were) to marry his daughters* ver. 14; *he came to Shiloh* ... וּמִיָּדוֹ קָרָעִים *with his clothes*

*rent* 1 Sam. 4:12; *thou shalt meet a company of prophets coming down* 1 Sam. 10:5; *they shall declare his righteousness unto a people* נִלְדָּר (who shall then be) *born* Ps. 22:32, 102:19, Judg. 13:8.

a. The period to which a participle is to be referred is sometimes determined by connecting with it the past or future tense of the substantive verb, *Moses* הָיָה רֹעֶה *was keeping the flock of Jethro* Ex. 3:1, *his throne* יָהֲיֶה כְּסֵד *shall be established for ever* 1 Chron. 17:4.

## INFINITIVE.

§ 267. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject of a proposition, § 242, or it may be governed by a verb, noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The Infinitive as a subject: אָלְתָּה וְכַחַשׁ וְרָצַח וְגָלַב וְנָאָס (there is) *cursing and lying and killing and stealing and committing adultery* Hos. 4:2, *to do justice* (is) *a joy to the righteous* Prov. 21:15.

b. The construct infinitive is used after verbs, nouns, and prepositions, and when governed by a verb or noun it is usually though not invariably preceded as in English by the preposition לְ *to*, אֶבְיָאֵל כְּהַעֲקֶתֶם בּוֹ לְ *I shall be able to fight with him* Num. 22:11, לָלֶכֶת וְהָיָה לָמוֹת *a time to be born and a time to die* Eccl. 3:2; לְ is seldom omitted in prose but often in poetry, *I know not (how) נֵצַח וְבֹאָ to go out and to come in* 1 Kin. 3:7, הָרַעְתָּ מִצִּיּוֹן הָרָאָהְתָּ *thou hast refused to be ashamed* Jer. 3:3, וְהָיָה לָנוּ לְרִנָּה וְלָנוּ לְרִנָּה *a time to mourn and a time to dance* Eccles. 3:4, וְהָיָה לְרִנָּה וְלָנוּ לְרִנָּה *ready to rouse leviathan* Job 3:8. Various prepositions may precede the infinitive, as לְ *to*, בְּ *in*, כְּ *like*, אֶת *at*, מִן *from*, עַד *until*, עַל *upon*, לְמַעַן *in order to*, לְכַפּוֹר *because of*, לְפָנֶיךָ *before*, etc.

c. The absolute infinitive is rarely governed by a verb, לִמְדוֹ הַיָּטִב *learn to do well*, יָדָעוּ אֶת־הַיָּשָׁר *redress wrong* Isa. 1:17, *until he knows מִצָּרָה to refuse the evil, וּבְחֹרֶה and to choose the good*, 7:15, וְלֹא־אָבִי בְרַחֲמָיו *and they would not walk in his ways*, 42:24, *thou wilt make us off-scouring* וּבִצְלוֹ *and refuse* Lam. 3:45.

d. The infinitive in the construct before its subject, בְּהִקְרָאָם *in their being created* i. e. *when they were created; in the day* וְהָיָה אֲדָמָה וְשָׁמַיִם *of the Lord God's making earth and heaven* Gen. 2:4; *there was no water* לְשִׁתּוֹת הָעָם *for the drinking of the people* Ex. 17:1; וְשִׁבְעָתִי *and my dwelling*

(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object, טָאָח פְּנֵי-רָשָׁע *the accepting of the person of the wicked* Prov. 18:5, תָּתִיב-כָּהָה *to yield its strength* Gen. 4:12.

§ 268. The absolute infinitive, expressing as it does the abstract idea of the verb irrespective of tense, number, or person, may be used instead of any of the finite forms of the verb, when the sense is duly qualified by the context. Thus, it may take the place of

1. The preterite or the future, when one of those tenses immediately precedes, וַיִּהְיֶה וַיִּתְּקֵם *and they blew the trumpets* וַיִּפְּצוּ *and brake the pitchers* prop. (there was) *a breaking of the pitchers* Judg. 7:19; *all this* וַיֵּרָא וַיִּתֵּן לִי רָאִיתִי *I have seen and applied my heart* Eccl. 8:9; וַיִּקְנוּ *they shall buy fields for money* וַיִּכְתֹּב *and write the papers* וַיִּהְיוּ *and seal (them)* וַיִּהְיוּ *and take witnesses* Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence. יִהְיֶה הָרֹבֵץ-בְּשֵׁנֵי רִשְׁוֹר (shall) *the fault-finder contend with the Almighty* Job 40:2, וַיֵּצֵאוּ וַיָּשׁוּבּ הַחַיּוֹת רָצוּא *the living creatures ran and returned* Ezek. 1:14, וַיִּשְׁבַּח אֲנִי *I praised* Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence, זָכוֹר *remember the sabbath-day* prop. (let there be) *a remembering* Ex. 20:8, וָהֵבִיךָ וְהִלַּכְתָּ *go and say* 2 Sam. 24:12.

§ 269. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form co-ordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred from their obvious signification, הָיָא הוֹאֵל הֵלֵךְ *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5:11, לֹא אוֹסִיף עוֹד אֲרַחֵם *I will no more add to pity* i. e. *will not again pity* Hos. 1:6, הָיָא מִשְׁלֹם הֵלֵךְ *being early to go or going early* Hos. 6:4, *how* וְרָאִיתִי אֶבְלֵי *shall I endure and see* i. e. *endure to see* Esth. 8:6.



a. This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, *וַיֵּסֶף* Gen. 8:10 *and he added to send* or *וַיֵּסֶף וַיִּשְׁלַח* 1 Sam. 19:21 *and he added and sent for he sent again*.

b. In the following instances the verbs thus co-ordinated have different subjects. *אֶבֱל נִכְחַדְבּוֹ* *I shall be able, we shall smite him* i. e. I shall with your aid be able to smite him, Num. 22:6. *לֹא תוֹסִיף יִקְרְאוּךָ* *thou shalt not add they shall call thee* i. e. thou shalt no more be called by them, Isa. 47:1, 5; or are in different tenses, *לֹא יִדְבַּחְתִּי אֲבָלָה* *I know not (how) I shall flatter* i. e. how to flatter, Job 32:22; *וַיֵּדַעְתִּי וַיֵּאָדָּעַצְתִּיהָ* *I knew and might find him* i. e. how to find him, Job 23:3.

## OBJECT OF VERBS.

§ 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it *אֵת* the sign of the definite object; if a personal pronoun, it is suffixed either to *אֵת* or to the governing verb.

a. Considerable liberty is allowed in respect to the position of words, particularly in poetry; although, according to the natural order in Hebrew, the verb stands first, its subject next, and its object last, *בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם* *God created the heavens* Gen. 1:1, this is liable to any alteration that emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

b. A noun, which is the direct object of a verb, may receive *אֵת*, whether it is definite by signification, as a proper noun, *God tempted Abraham* Gen. 22:1, or is made so by the article, *God saw the light* Gen. 1:4, a pronominal suffix, *take, now, my blessing* Gen. 33:11, or construction with a definite noun, *Jacob called the name of the place* Gen. 35:15. The particle *אֵת* is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb, or if a verb has more than one definite object, *אֵת* may be repeated before each of them, *I have given this land... the Kenite and the Kenizzite, etc., etc.*, Gen. 15:18-21; *they stripped Joseph of his coat the full-length coat*

Gen. 37:23; or it may stand before a part of them only, Deut. 12:6, or it may be omitted altogether, Deut. 11:14. In a very few instances the article is dropped after **הַ**, which of itself indicates the definiteness of the noun, *he reared up for himself* **אֶת-מִצְבֵּתָהּ** *the pillar* 2 Sam. 18:18; *and carrer strengthened* **אֶת-צִלְחָהּ** *gilder* Isa. 41:7, where the omission of the article is poetic, §247.

c. Pronouns with **אֶת-הָ** *this ye shall eat* Lev. 11:9; *put* **אֶת-הַזֶּה** *this (fellow) in the prison* 1 Kin. 22:27; *whom they have cast into the prison* Jer. 38:9; *he knew* **אֶת-אֲשֶׁר-עָשָׂה** *what his youngest son had done to him* Gen. 9:24; *whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter **כִּי**. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, **כָּל** *all, every*, Gen. 1:29, **אִישׁ** *any one, each* Ex. 21:28, **אֶחָד** *one* 1 Sam. 9:3. With personal pronouns, **אֶתְהֶם** *Gen. 32:1*, or **וַיְבָרֶכֶם** *Gen. 48:20 and he blessed them*.

§ 271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: **הַבַּיִת מֵלֵא הָאָנָשִׁים** *the house was full (of) men* Judg. 16:27, **שָׂבַעְתִּי עֹלֹת אֵילִים** *I am sated (with) burnt-offerings of rams* Isa. 1:11, **לֹא הָסְרָנוּ כֹּל** *we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills* **הַלֵּב תִּלְכְּנָה** *shall run (with) milk* Joel 4:18, *mine eye* **יִרְדָּה מַיִם** *runneth down (with) water* Lam. 1:16; *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24:31.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, **וַיֵּלֶךְ אֶת כָּל-הַמִּדְבָּר** *and we went (through) all the wilderness* Deut. 1:19, and figuratively, **וַיָּבֹאוּ הָעִיר** *walking (in) righteousness* Isa. 33:15, **וַיֵּצְאוּ אֶת-הָעִיר** *they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, **חֲלֵמְתִי חֶלֶם** *I have dreamed a dream* Gen. 37:9; **וַיִּסְפְּדוּ-שָׁם מִסָּפֵד** *and they lamented there a lamentation* Gen. 50:10; **הָבֵל תֶּהְיֶה** *ye will be vain a vanity* i. e. utterly vain Job 27:12; or even one from a different root if

it be related or analogous in signification, *הָמָּה זְרוּלָה קָמָתִי* *I have been zealous a great fury* Zech. 8:2, *אִישׁוֹן הַמָּוֶת* *I shall sleep death* i. e. the sleep of death, Ps. 13:4.

4. Any verb may take as its object a noun which defines the extent of its application, *הָלָה אֶת־רַגְלָיו* *he was diseased in his feet* 1 Kin. 15:23; *וְאֵינִי הַקָּטָן אֶת־הַכִּסֵּא* *in the throne will I be greater than thou* Gen. 44:40; *וְלָרֶדּוּ* *ye perish as to the way* i. e. lose the way Ps. 2:12.

a. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, *יִתֵּן אֶת־הָאָרֶץ* *dandum est terram, let the land be given* Num. 32:5, *וַיֹּאמֶר לְרֵבְקָה אֶת־דְּבָרֶיהָ* (i. e. some one told her) *the words of Esau* Gen. 27:42, so Gen. 17:5, Ex. 10:8, Lev. 10:18, 2 Sam. 21:11, etc. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, *אַל יִרְעוּ בְּעֵינֶיךָ אֶת־הָעָרָה* *let not be evil in thine eyes* (i. e. do not regard as evil) *the thing* 2 Sam. 11:25, 1 Sam. 20:13, Josh. 22:17, Neh. 9:32. In 2 Kin. 18:30 *תִּתֵּן אֶת־הָעִיר* *the city shall be given*, the verb agrees with *עִיר* notwithstanding its reception of the sign of the object: *אֵל* is omitted in the parallel passage, Isa. 36:15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, *אֶת־הַחֹרֶץ נָפַל* *as for the iron, it fell* 2 Kin. 6:5; *אֶת־כָּל־אֵלֶּה אֲנִי חָדָל* *as for all these (they were) men of valour* Judg. 20:44; *אֶת־חֻקֵּיהֶם* *as for my statutes they did not walk in them* Ezek. 20:16. Some regard *אֵל* as the sign of the object in such passages as *וְאֶת־הַלֵּוֹי בָּא הָאֵל* 1 Sam. 17:31, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, *אֵל* is the preposition *with*, §238.2, and the passage is to be rendered *the lion came and (that too) with the bear*, so Num. 3:26, 1 Sam. 26:16, 1 Kin. 11:25, etc.

§272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *יָצְאוּ אֶת־הָעִיר* Gen. 44:4,

or by the indirect, *וַיִּצְאֵהוּ מִן־הָעִיר* Josh. 8 : 22 ; *וַיִּלָּחֶם* *to fight* is followed by *עִם* *with* Josh. 10 : 29, by *בְּ* *in* (*בְּהָ* *in eam*) ver. 31, by *עַל* *against* ver. 38, by *אֶת* Judg. 12 : 4.

a. A number of verbs are indifferently construed with a direct object or with *ל* *to, in reference to*, thus. *וְאָהַב* *to love* any one and *to have love* to any one, *וְרָפָא* *to cure* and *to perform a cure* for any one, *וְהוֹשִׁיעַ* *to save* and *to grant salvation* to any one, *וְיָהָר* *to destroy* and *to bring destruction* to any one.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* *with*, thus *וַיִּשָּׁפֶר הַקֶּזֶב שוֹפָר* *blow the trumpet* Hos. 5 : 8, *וַיִּנְחָק בְּשׁוֹפָר* *and he blew with the trumpet* Judg. 3 : 27 ; *וַיִּפְרֹשׂ הַיָּדִים* *to spread forth the hands* Ps. 143 : 6, but followed by *בְּ* *to spread forth with the hands* Lam. 1 : 17.

3. By a condensed style of expression (*constructio praegnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed ; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *וְלִאֲרָץ הַעֲלֵקָה* *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89 : 40, *וַיִּתְחַד אִישׁ אֶל־רֵעֵהוּ* *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36 : 16, *וַיִּשְׁתָּחֲוֶה לְרַגְלֵי הַיָּבוֹת* *thou hast answered (by saving) me from the horns of the unicorns* Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : *וְהָאֲכָלְתִּי אֶת־מִזְבֹּנֹתָם* *and I will make thy oppressors eat their own flesh* Isa. 49 : 26 ; *וְלֹא הָרָאֵנוּ אֶת־קִלְעֹנֵינוּ* *he would not have caused us to see all these things* Judg. 13 : 23 ; *וְהִנְחִילָה אֶת־יִשְׂרָאֵל* *he shall cause Israel to inherit it* Dent. 1 : 38.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *וַיִּצְוֶה אֱלֹהִים אֶת־מֹשֶׁה* *which God commanded him* Gen. 6 : 22 ; *וַיְהִי וְהָיָה אֶת־יִשְׂרָאֵל אֶת־כָּל־חֻקֵּי* *to teach the children of Israel all the statutes* Lev. 10 : 11 ; *וַיִּסַּח אֶת־עַלְיוֹתָיו* *thou hast smitten all my enemies on the cheek* Ps. 3 : 8 ;



שְׂאוּ יְדֵיכֶם לְקֹדֶשׁ *lift up your hands to the sanctuary* Ps. 134: 2;  
 מְהוּמָה וְהָמָם *and he shall discomfit them a discomfiture*  
 Deut. 7: 23.

3. The instrument of an action, the material used in its performance, its design, or its result, is often regarded as its secondary or remote object, וַיִּרְגְּמוּ אֹתוֹ אֲבָנִים *and they overwhelmed him with stones* Lev. 24: 23; וְהִנָּחְתָּ אֹתָם אֲבָלֶט *and thou shalt gird them with a belt* Ex. 29: 9; אֲשֶׁר-תִּזְרַע אֶת-הָאָרֶץ *with which thou shalt sow the ground* Isa. 30: 23; וַיִּרְצֹב אֶת-הָאָדָם עָפָר *and he formed the man of dust* Gen. 2: 7; וַיִּבְרָא אֱשֶׁר שְׁלַחְתִּיו *for which I have sent it* Isa. 55: 11; וַיִּבְנֶה אֶת-הָאֲבָנִים מִזְבֵּחַ *and he built the stones into an altar* 1 Kin. 18: 32.

a. The person affected by an action, of which he is not the immediate object, is occasionally regarded as its remote object, though not so frequently as in English, הִנָּחָה לִי אֶרֶץ הַיָּבֵשׁ *thou hast given me the land of the south* Judg. 1: 15, comp. in the same verse, וַיַּעֲשֵׂהָ לִי רָעָה *they did thee evil* Gen. 50: 17, comp. רָעָה לְחָם מִלֶּחֶם מִצְלָה *Isa. 3: 9*; וַיִּשְׁכְּרוּ אֶת-מֶלֶךְ מִצְרָיִם מֵאֶלֶף אִישׁ *and they hired of the king of Maacah a thousand men* 1 Sam. 10: 6. The same thing occurs in a few instances after intransitive verbs, גָּדַלְתִּי *he grew up to me as to a father* Job 31: 18; צָמַדְתִּי *did ye fast unto me* Zech. 7: 5.

4. Some verbs may govern the subject and predicate of a subordinate clause, לָדַעַת רָשָׁע בָּסָל *to know wickedness* (to be) *folly* Eccl. 7: 25, the latter, if it be an adjective or participle, will remain without the article, § 259. 2, שָׁמַעְתִּי אֶפְרַיִם מִתְנוֹדֵד *I have heard Ephraim bemoaning himself* Jer. 31: 18, רָאִיתִי אֶתְךָ יְרֵאָה *thee have I seen righteous* Gen. 7: 1.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, וְיִמְלְכֶם אֹת בָּשָׂר עֲרֻלְתְּכֶם *and ye shall be circumcised in the flesh of your foreskin* Gen. 17: 11, וַתִּמְלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. 1: 7, קָרַע כֹּתְנֹתָי *rent as to his coat* i. e. *with his coat rent* 2 Sam. 15: 32, שְׁלָחַה קֶשֶׁה *sent (or charged) with a painful message* 1 Kin. 14: 6.



## ADVERBIAL EXPRESSIONS.

§ 274. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וַהֲהִיטוֹב מְאֹד* and *behold* (it was) *very good* Gen. 1:31; *וַיִּכְעַס הָרַבָּה* and *he was greatly provoked* Neh. 3:33; *אֲנִי מְאֹד הָרַבָּה שְׂכָרָהּ* *thy exceeding great reward* prop. *thy reward very much* Gen. 15:1.

a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus, time when: *לַבֹּקֶר וְצָהֳרָאִים* *evening and morning and noon* will I pray Ps. 55:18; *הָעֵתָה* *to-night* Num. 22:8; *גִּידְעוֹן בָּרָאשׁ הַחֲשִׁמְכָה* *at the beginning of the watch*. Time how long: *וְהָיָה שְׁבַע יָמִים* *seven days* Lev. 14:38; *וְהָיָה שְׁנָה שְׁמוֹנִים* *eighty years* Judg. 3:30.

b. The place where: the absolute use of nouns in this sense is confined almost entirely to the familiar words, *בַּעֲדָה* *at the door of* Gen. 18:1, Judg. 9:35, *בֵּית* *at the house of* Gen. 38:11, Num. 30:11, and a few proper names, *בֵּית לָחֶם* *at Bethlehem* 2 Sam. 2:32, *בֵּית-אֵל* *at Bethel* Hos. 12:4.

c. Measures of space: *שְׁלֹשׁ אַמּוֹת גְּבֹהַּ* *three cubits high* Ezek. 41:22; *וָהָיָה יוֹם דֶּרֶךְ* *a day's journey* 1 Kin. 19:4.

d. Number: *שִׁבְעִים* *seven times* 1 Kin. 18:43; *וְהָיָה כְּכֹל הַקֹּרְבָּנִים* *according to the number of them all* Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *וְהָיָה בְּטוֹחַ* *in security* Deut. 12:10; *וְהָיָה רִמְיָה לֹפְטִילָה* *loftily* Mic. 2:3; *וְהָיָה לְיִשְׂרָאֵל חֹק* *according to a law of Israel* Ps. 122:4; *וְהָיָה לְיִשְׂרָאֵל חֹק* *for fear of briers* Isa. 7:25; *וְהָיָה לְיִשְׂרָאֵל חֹק* *to serve him* Zeph. 3:9.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. For the meanings and usage of the several prepositions see the lexicon.

## NEGLECT OF AGREEMENT.

§ 275. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions; the principal of which are the following, viz.:

1. When the predicate adjective or verb precedes the noun it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine and the singular instead of the plural. The reason of this is that the attention is not so particularly drawn to the accidents of gender and number in the subject until it is uttered, and consequently the predicate is not required to conform so precisely to it.

*a.* Thus, the masculine for the feminine: *לֹא-רָקְעָא אֹהֶם הָאָרֶץ* *the land could not bear them* Gen. 13:6, *רְחוֹק בְּרִשְׁתָּיִם רְשׁוּעָה* *salvation is far from the wicked* Ps. 119:155, *תִּרְדְּדוּ טִיפְלָנוֹחַ* *tremble ye careless women* Isa. 32:11. The singular for the plural: *רַבָּא דְּקָלְרִיָּה* *let thy words come to pass* Judg. 13:12, *מִשְׁפָּטֶיהָ רָשָׁר מִשְׁפָּטֶיהָ* *upright are thy judgments* Ps. 119:137, *אֲנֻשָּׁהּ בְּכוֹתֶיהָ* *her wounds are incurable*, or the singular may be understood distributively, *each of her wounds is incurable* Mic. 1:9. The masculine singular for the feminine plural: *לֹא רִשָּׁג בְּלִמּוֹת* *reproaches cease not* Mic. 2:6, *נִרְהָרְבוּ* *until calamities be overpast* Ps. 57:2, *וַיְהִי-לֹו נָשִׁים* *and there were to him wives* 1 Kin. 11:3.

*b.* When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, *יִהְיֶה מְאֹדָה* *let there be lights...* *וַיְהִי לְאֹתֹת* *and let them be for signs* Gen. 1:14, *וַיִּהְיֶה אֲנָשִׁים אֲשֶׁר* *and there were men who were defiled* Num. 9:6. In 1 Kin. 10:12 two verbs are put in the masc. sing. with a plural subject.

*c.* The predicate, even when it follows the subject, occasionally departs from it in gender or number, retaining its primary form; this takes place with passive or neuter verbs of familiar occurrence, and which are probably used impersonally as the same verbs are elsewhere, § 271.4. *a.* *הַבָּנִים* *of Jacob* *רָאָה-לֹו אֲשֶׁר* *whom (his wives) had born to him* prop. *there had been born to him* Gen. 35:26, comp. Gen. 4:18, 46:22, 27, *בְּיָרְבָהּ הָיָה לִי* *there was to me (i. e. I had) house-born servants* Eccles. 2:7, comp. Gen. 47:24, Ex. 12:40, 28:7. Num. 9:14, 15:29, Deut. 18:2, 1 Chron. 24:28, 2 Chron. 17:13, *הָיָה זָלְזָה* *it was dark* prop. *darkness* Gen. 15:17. The disposition to recur to their primary form discovers itself in a very few instances in qualifying adjectives when separated from the noun to which

they belong, רוח גדולה וזק, *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, בארץ צרה ויבשה quoted by Nordheimer as an additional example the second adjective may agree not with ארץ but with the preceding noun, בשלתי *for thee longs my flesh, in a dry land, and weary.* Alex. in loc.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural, וימהרו העם ויגברו *and the people hastened and passed over* Josh. 4:10, צאן אבודות, *lost sheep* Jer. 50:6, כלם קדשים, *all the congregation, all of them are holy* Num. 16:3.

a. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, והשם בליהודה ויהונו את-קולם *and all the congregation lifted up and uttered their voice* Num. 14:1; וישמעו העם וישמרו *and the people believed and they heard* Ex. 4:31.

b. The noun ארץ *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11, Am. 1:11, or as a collective in the masculine plural, Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so עם *people* in the following examples, תבא עמך *thy people has done wrong* Ex. 5:16, הים יושבת, *the people dwelling* Judg. 18:7. Different constructions may be united in the same passage, Jer. 48:15, Hos. 14:1.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular, ברא אלהים *God created* Gen. 1:1, בעליו יומת, *its owner shall be put to death* Ex. 21:29, אדונים קשה, *a hard master* Isa. 19:4; נתחדש נעוריו, *thy youth is renewed* Ps. 103:5.

a. When the word אלהים refers to false deities, the sense is plural and it is construed accordingly, אלה אלהיך, *these are thy gods* Ex. 32:4, 8, כה-הגשון אלהים, *so may the gods do* 1 Kin. 19:2; but where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20:13, 35:7, Ex. 22:8, Josh. 24:19, 1 Sam. 17:26, 2 Sam. 7:23. The exceptional construction in these and similar passages may have arisen from the attention being directed to the Supreme Being in general, and to the fulness or variety of his manifestations without spe-

cific reference to the divine unity, and may, besides, involve an allusion to the personal distinction in the Godhead. See Alexander on Ps. 11:7 and 58:12.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, *בְּחַמּוֹת שָׂדֵה תַעֲרוּג אֲלֶיךָ* *the beasts of the field pant for thee* Joel 1:20, *תִּשְׁטֹף סִפְיָהֶיהָ* *its floods wash away* Job 14:19, *אֶחָזָתָהּ תְּכַלִּים* *pangs have taken her* Jer. 49:24, *רַבְצָה תַּנִּים* *wild beasts, their lair* Isa. 35:7.

a. In objects devoid of personality the individual is of small account, and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective, the proper form of which is the feminine singular, § 198, and words belonging to it may be dealt with accordingly. The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῶα τρέχει.

5. Masculine verbs, adjectives, and pronouns are sometimes used when females are spoken of from a neglect to note the gender, if no stress is laid upon it, *נִהַלְלֶיהָ* *and they* (queens and concubines) *praised her* Cant. 6:9; *הַיְהוָה יִדַּלְךָ בְּרַחֲמָיו* *the Lord deal kindly with you* (Ruth and Orpah) *as ye have dealt* Ruth 1:8; *מֵתִי* *my dead* (Sarah) Gen. 23:4; *אַתָּה שָׂדֵד* *thou art destroyed* Jer. 4:30; this last passage may, however, be rendered *thou, it is destroyed, what wilt thou do?*

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, *מְבָרְכֶיךָ כָּלֶיךָ* *they that bless thee shall each be blessed* Num. 24:9; *מִחַלְלֶיךָ* *they who profane it shall every one be put to death* Ex. 31:14; *צִדְקָתָם יִצְדִּיקוּם וְכִסְיוֹ מִכְּסֵּי* *they take away the righteousness of the righteous from each of them* Isa. 5:23.

§ 276. 1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, *וְהָיָה מֵהֶם תוֹדָה וְקוֹל* *and from them shall proceed thanksgiving and a voice* Jer. 30:19, or it may be put in the plural, referring to them all, *וְהָיָה מֵשָׁם וְאֶתְהָרָה*

and Moses and Aaron did so Ex. 7 : 20, or it may agree with the nearest word, וַתִּדְבֹר מִרְיָם וְאַהֲרֹן and *Miriam and Aaron spake* Num. 12 : 1 ; לֹא יָדַעְתָּ אֲתָהּ וְאֲבֹתֶיהָ *thou and thy fathers have not known* Deut. 13 : 7.

2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, אֲנִי וְנַעֲרָי I with my maidens will fast prop. and my maidens Est. 4 : 16, עֲבָדֵי דָוִד וְיֹדָאָב בָּא the servants of David and Joab came 2 Sam. 3 : 22.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, אֲבֹרָהֶם וְשָׂרָה זְקֵנִים *Abraham and Sarah were old* Gen. 18 : 11 ; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אֲנִי וְיֹנָתָן בְּנֵי נָהֻשָׁה I and Jonathan my son will be 1 Sam. 14 : 40, אֲתָהּ וְאַהֲרֹן וְדִבַּרְתֶּם *thou and Aaron thy brother and ye shall speak* Num. 20 : 8.

§ 277. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations : it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred directly to it, שְׂדֵמֹת הַשְּׁבֹן נִמְצְאוּ *the fields of Heshbon languish* Isa. 16 : 8, נִמְצְאוּ דָם אֲבִיּוֹנִים *is found the blood of the souls of the poor* Jer. 2 : 34.

a. The predicate agrees generally though not invariably with the second noun when the first is בֶּל, or an abstract expressing a quality of that which follows, וְיָחִיד כָּל-יְמֵי-שֵׁת and *all the days of Seth were* Gen. 5 : 8, וְהָצֵאתָ כָּל-הַנָּשִׁים and *all the women went out* Ex. 15 : 20, מִבְּחַר טַלְטָלָיו *the choice of his captains were drowned* ver. 4.

§ 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֶי לֵאָה רַחוּ *the eyes of Leah were tender* Gen. 29 : 17.

§ 279. The abrupt changes of the person from the third



to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1:29, Ps. 81:17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנְיִי רֹשֶׁד *behold I (am he who) has laid* Isa. 28:16, הִנְיִי יוֹסֶה *behold I (am he who) will add* 29:14, 38:5.

### REPETITION OF WORDS.

§ 280. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14:22, בֹּקֶר בֹּקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13:4, אִישׁ-אֶחָד אִישׁ-אֶחָד לְשֹׁבֵט *one man for each tribe* Josh. 3:12; so with numeral adjectives, § 252. 4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7:2, and adverbs, מֵעַתָּה מֵעַתָּה *little by little* Ex. 23:30.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32:7, צֵר צֵר צֵר צֵר לֵךְ לֵךְ לֵךְ לֵךְ *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28:10, 13, בְּאֵרֹת בְּאֵרֹת *pits on pits* Gen. 14:10; or with the implication of diversity, אֶבֶן וְאֶבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25:13, לֵב לֵב *a double heart* Ps. 12:3.

3. Emphasis or intensity, צֶדֶק צֶדֶק *justice, justice* i. e. *nothing but justice* Deut. 16:20, עֲמֹק עֲמֹק *exceeding deep* Eccl. 7:24; so with adverbs, מְאֹד מְאֹד *mightily, mightily* Gen. 7:19, and even a conjunction, וְגַלְגַּל *because even* *because*.

a. Sometimes the second word is put in a different gender from the first, מְשִׁינִין וּמְשִׁנָּה *all kinds of support* Isa. 3:1, comp. Jer. 48:19, or a different number, הֶחָמֹר הֶחָמֹר *a heap, two heaps* Judg. 15:16, שָׂדֵה שָׂדֵה *waste and desolate* Ezek. 6:14, שָׁמֶה שָׁמֶה *Lev. 23:3*.

b. Instances occur of triple repetition, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ *holy, holy, holy*. Isa. 6:3, אֶרֶץ אֶרֶץ אֶרֶץ *O earth, earth, earth*, Jer. 22:29, Jer. 7:4, Ezek. 21:32, Ex. 25:35.

§ 281. A separate pronoun may be added to a nominal suffix for the sake of emphasis, מִיָּמִי אֲנִי *my dying*, *mine* 2 Sam. 19:1, אֲתָהּ יוֹדִיעָה *thee, thee shall they praise* Gen. 49:8, or to a noun to which it refers, לְשֵׁת נִסְרְהוּא *to Seth, to him also* Gen. 4:26.

§ 282. In verbs the absolute infinitive is joined with the finite forms to add emphasis or intensity to the idea, הִמְלִיךָ הִמְלִיךָ *shalt thou actually reign over us?* Gen. 37:8, מוֹת תָּמוּת *thou shalt surely die* Gen. 2:17. This combination sometimes expresses continuance or repetition, particularly when two infinitives are connected together and both follow the finite verb, וַיֵּצֵא וַיֵּצֵא יוֹצֵא וְשׁוֹב *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8:7, וָלָלוּ הָלָלוּ וָלָלוּ *they went on lowing as they went* 1 Sam. 6:12, וַיִּזְכֹּר וַיִּזְכֹּר אֶלֶיכֶם וַיִּזְכֹּר *and I spake to you rising up early and speaking* Jer. 7:13.

a. The infinitive is mostly of the same species with the finite verb to which it is added, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal סָקַל וְסָקַל Ex. 19:13, Piel בָּרוּךְ וּבָרַךְ Josh. 24:10, Pual טָרַף וְטָרַף Gen. 37:33, Hiphil עָרַם וְעָרַם 1 Sam. 23:22, Hophal מָוַר וְיָמָה Ex. 19:12, Hithpael מוֹת הִתְמוֹטָהּ Isa. 24:19; or one derivative species with another of like signification, הִפְחִיחַ לֹא נִפְחָחָהּ Lev. 19:20, הִתְחַלַּל לֹא הִתְחַלַּל Ezek. 16:4. Occasionally the infinitive is borrowed from a cognate verb, אָסַף וְאָסַף Zeph. 1:2 (אָסַף and אָסַף), אָדַשׁ וְאָדַשׁ Isa. 28:28 (אָדַשׁ and אָדַשׁ).

b. The construct infinitive is very rarely used in such combinations instead of the absolute, תָּבֵל תָּבֵל Neh. 1:7, הִיוּהוּ-אֶחָדָהּ Ps. 50:21; once it is added in a varied form to a preceding construct infinitive, בָּהֲלִיתָ בָּהֲלִיתָ 2 Sam. 6:20. The finite verb is repeated, וְשָׁבַר וְשָׁבַר 2 Sam. 15:8 K'thibh. A verbal noun takes the place of the infinitive, תָּבֵר תָּבֵר Hab. 3:9.

c. When two verbs are connected together to express continuous action, a participle is sometimes substituted for the absolute infinitive in the case of one or both. עָלָה וְעָלָה... הָיָה עָלָה 2 Sam. 15:30, הָלָלָה הָלָלָה וְהָלָלָה Jer. 41:6; an adjective may even take the place of the second, וְהָלָלָה הָלָלָה Gen. 26:13, הָלָלָה וְהָלָלָה... הָלָלָה Judg. 4:24; the finite verb is

omitted in *הָיָה בְּהַרְבֵּי הָלֵךְ* Est. 9:4, the substantive verb takes its place, *וַיְהִי וַיְהוּשָׁפֹט הָלֵךְ וַיָּגֵד* 2 Chron. 17:12. The second verb may also be put in one of the finite tenses, *וַיִּשְׁלַח וַיִּקְרָא* Josh. 6:13, *וַיִּקְרָא ... תְּלִיף* 2 Sam. 16:13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12:21.

## INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle *הֲ*, *וְהִתְלַי* *wilt thou go?* Gen. 24:58, *הֲיָהוּ אֵלֶיךָ* *am I in the place of God?* Gen. 50:19; an indirect question by *הִי* or *אִם* *if, to know* *הֲיִשְׁכֶּם אֲהַבִּים* *whether you love* Deut. 13:4, *אִם-אֶחְיֶה* *whether I shall recover* prop. *if I shall* 2 Kin. 1:2.

a. The particle *הֲ* is in Job 4:2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by *הִי* and the second by *אִם* or *וְאִם*, *הֲתִתְּנִי בְּנִי, וְאִם* *is this thy son's coat or not?* Gen. 37:32; *הֲחֵפֶץ* *is it any pleasure to the Almighty that thou art righteous* *וְאִם-רִבּוֹן* *or is it gain to him, etc.*, Job 22:3.

a. The second member is more rarely introduced by *אִי* or, *who knoweth* *הֲיִהְיֶה אִי כָכָל* *whether he shall be a wise man or a fool* Eccl. 2:19. or by *הִי* repeated *הֲחֵזֶק הִוא הֲחֵלָּה* *whether they be strong or weak* Num. 13:18, *הֲנֵא הֵלֵכֵנו קָרָאָם לָנוּ* *have ye called us to impoverish us or not?* Judg. 14:15. The construction of the second clause is interrupted and resumed again in Gen. 17:17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with *אִם*, *הֲיִצֵּר הַפֹּחֵר הַיָּצֵר* *your perversion! or is the potter to be reckoned as the clay?* Isa. 29:16, *אִם-בָּרָךְ* *or is this thing from my lord?* 1 Kin. 1:27.

§ 284. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated simply by the tone of voice in which it is uttered, *בֹּיָאָה* *thy coming is peaceful?* 1 Sam. 16:4.

## RELATIVE PRONOUN.

§ 285. 1. From simple we pass to compound sentences. These are made up of distinct clauses united for the most part by the relative pronoun or by conjunctions. As the relative invariably occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, **אֲשֶׁר שָׁלַח** *whom he has sent* 2 Kin. 19:4; *the ground אֲשֶׁר אָרְרָה* *which he has cursed* Gen. 5:29; *whose seed אֲשֶׁר זָרְעִי* Gen. 1:11; *houses of clay אֲשֶׁר בְּעֶפֶר יְסֻדָּם* *whose foundation is in the dust* Job 4:19; *the place אֲשֶׁר גָּלְיוֹ* ... *upon which* Ex. 3:5; *thou אֲשֶׁר בָּחַרְתִּיךָ* *whom I have chosen* Isa. 41:8.

a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, **אֲשֶׁר-בָּרָאתִי** *whom I have created* Gen. 6:7.

2. When the relative **אֲשֶׁר** is preceded by **אֵת** the sign of the definite object, or by a preposition, these pertain not to the relative but to its antecedent, which is in this case embraced with it as in the English compound relative *what = that which*, **וַיֹּצֵא אֶת-אֲשֶׁר עַל-בֵּיתוֹ** *and he commanded him who was over his house* Gen. 44:1; *to make thee understand אֵת אֲשֶׁר-יִקְרָה* *what shall befall* Dan. 10:14.

a. The only exception is **אֲשֶׁר לִבְּ** *with whom* Gen. 31:32. Gesenius finds another in **בְּאֲשֶׁר** Isa. 47:12, but see Alexander *in loc.*

3. The relative is frequently omitted, not only as in English, when it is the object of its clause, **בְּשֶׁחַת עָשׂוּ** *into the pit (which) they have made* Ps. 9:16, but also when it is the subject, *and he forsook God עֲשָׂהוּ* (who) *made him* Deut. 32:15, and even when it would stand for the compound

relative and include its antecedent, בְּיַד־הַשָּׁלַח *by the hand of* (him whom) *thou wilt send* Ex. 4 : 13, (so doth) שְׂאֵל הַטָּהוֹר *the grave* (those who) *have sinned* Job 24 : 19.

§ 286. The demonstrative זֶה or זִי is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number, מְקוֹם זֶה הַסֵּדָה *the place that thou hast founded* Ps. 104 : 8, מְצֻמוֹת זֵי הַשְּׁבִי *devices, which they have contrived* Ps. 10 : 2.

### CONJUNCTIONS.

§ 287. The Hebrew sedulously avoids all involution of sentences. Consequently, instead of linking its clauses together into a complex whole by conjunctions of various power expressing their precise relation of dependence and subordination, it prefers, where this is possible, to connect them by means of the simple conjunction וְ *and*, leaving the exact nature of the connection intended to be inferred from the meanings of the clauses themselves.

1. The conjunction וְ may accordingly be employed not only where we would use *and*, but before an adversative clause, *of every tree thou mayest eat* וּמִכָּל־עֵץ *but of the tree of the knowledge, etc.*, Gen. 2 : 16, 17, or one expressing a reason, *give us help from trouble* וְשֹׁאֵל *for vain is the help of man* Ps. 60 : 13, an inference, *I have no pleasure in the death of him that dieth* וְהַשִּׁיבִי *wherefore turn* Ezek. 18 : 32, design, וְהָיָה זֶשׁוּ הָיִי *do this and live* i. e. in order that you may live, Gen. 42 : 18, a comparison, *man is born unto trouble* וְהָיָה *and* (i. e. as) *the sparks fly upward* Job 5 : 7, or a co-existing act or condition, *Noah was six hundred years old* וְהָיָה *and* (i. e. when) *the flood was upon the earth* Gen. 7 : 6.

2. It serves to introduce the apodosis or second member



of a conditional sentence, *if God will be with me and keep me* וְהָיָה יְהוָה then shall Jehovah be my God Gen. 28:20, 21.

3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו on the third day Abraham lifted up his eyes Gen. 22:4 ; וְהָם דְּרָכָיָהּ הִתְקַוְוָהְךָ thy hope, (is it not) the integrity of thy ways? Job 4:6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15:34, thy father's servant וָאֲנִי I have been so hitherto, but now וָאֲנִי I will be thy servant.

a. For the meanings and usage of other conjunctions see the lexicon.

# GRAMMATICAL ANALYSIS.

## GENESIS, CHAPTER I.

### VERSE 1.

בְּרֵאשִׁית composed of the inseparable preposition ב, §231. 1, with Daghesh-lene, §21. 1, and the feminine derivative noun רֵאשִׁית, §198. *a.* (4), without the article, §128, comp. *ἐν ἀρχῇ* John 1 : 1, Ger. *anfangs*, Eng. *at first*; position of the accent, §32. 1.

בָּרָא, לָא verb, §162. 2, the preterite denoting past time absolutely, §262. 1, lack of formal agreement with its subject, §275. 3, order of words, §270. *a*, position of accent, §32. 2.

אֱלֹהִים a monosyllabic noun of class I., §183, plural, §199, of majesty, §201. 2, without the article, §246. 1.

סֵף sign of the definite object, §270.

הַשָּׁמַיִם the article, §229. 1, §245. 4, and noun of the second form of class I., §185. 2. *a*, only used in the plural, §201. 1, §203. 5. *c*.

וְ the conjunction ו, §234, and וְ.

הָאָרֶץ the article, §229. 3, and Segholate noun of class I., §183; Seghol changed to Kamets by, §229. 4. *b*, or §65 (1).

This verse is divided by the accents into two clauses, §36. 1; Athnahh is preceded by Munahh and Tiphhhah, §38. 2; Silluk by Merka and Tiphhhah, and Tiphhhah again by Merka, §38. 1.

## VERSE 2.

הִתְהַיָּה, לֵה verb הָיָה, §169. 1, with Methegh, §45. 2, Kamets distinguished from Kamets-Hhatuph, §19. 2.

בָּהֶם, לֵה Segholate nouns of class I. from לֵה roots, §184. *b*, abstracts used instead of adjectives, §254. 6. *a*, assonance or paronomasia. Double accent, §30. 1.

עֲלֵיכֶם Makkeph, §43, פָּלָה noun of class I., form 2, §185. 2. *d*, only used in the plural, §201. 1, §209. 1; here in the construct state, §214. 2, §216. 1, with its possessive sense, §254. 1.

פָּנֵי הַיָּם noun of class III from פָּנָה root §190. *b*, article omitted as if from a proper noun, §246. 1, or by a kind of poetic brevity, §247, *the face of ocean*.

מִרְחֶקֶת Piel participle of the Ayin Guttural verb רָחַק, §116. 4, §121. 1, feminine, §205, as the predicate without the article, §259. 2, although its subject is definite, §246. 3; the participle expresses continuous action, §266. 1, belonging to the period before spoken of, §266. 3.

: הַיָּמִים noun used only in the plural, 201. 1, §203. 5. *c*; vowel changed by the pause accent, §65. 1.

This verse consists of two clauses, §36. 1; the clause of Athnakh is subdivided by Zakeph Katon and R'bhia, §36. 2; Zakeph Katon is preceded by Pashta, and Pashta by Merka, §38. 4, Athnakh by Munakh and Tiphkha, §38. 2. The clause of Silluk is subdivided by Zakeph Katon; this is preceded by Munakh, §38. 4, and Silluk by Merka and Tiphkha, §38. 1.

## VERSE 3.

וְיִשְׁמַר Kal future of Pe Aleph verb שָׁמַר, §110. 3, with Vav Conversive, §99. 1, §265, which removes the accent to the penult and changes the vowel of the ultimate, §99. 3. *a*, §111. 2. *a*.

יִהְיֶה apocopated future of הָיָה verb בָּה־, § 171. 1, § 177. 1, with a jussive sense, § 264.

וַיְהִי future with Vav Conversive ; Daghesh-forte omitted, § 99. 3, Methegh, § 45. 2.

VERSE 4.

וַיִּבְרָא Kal future of בָּרָא verb בָּה־ with Vav Conversive, § 171. 1, § 172. 4.

טוֹב the predicate adjective without the article, § 259. 2.

וַיִּבְרַךְ Hiphil future of בָּרַךְ with Vav Conversive, § 99. 3.

וַיִּבֶן Vav Conjunctive, § 234, with the preposition בֵּין, § 237. 1.

VERSE 5.

וַיִּקְרָא from the קָרָא verb בָּה־, § 162. 2.

אֱלֹהִים P'sik, § 38. 1. *a*.

לְאוֹר preposition ל with the vowel of the article, § 231. 5.

יּוֹם noun, whose plural is יָמִים, § 207. 1. *f*.

קָרָא the preterite, used rather than the future with Vav Conversive, because the verb does not begin the clause, § 265, the accent removed to the penult, § 35. 1.

לָמַד paragogic הָ, § 61. 6, § 219. 2, with the noun לָמַד, a Segholate of class I. from an ל"י root, § 184. 6, having a pause accent, § 65. 1.

אֶחָד numeral, § 223. 1, agreement and position, § 250. 1.

VERSE 6.

רָקִיעַ noun of class I. form 2, § 185. 1.

בְּתוֹךְ preposition ב, § 231. 1, with the construct of תוֹךְ, § 216. 1. *d*, in a partitive sense, § 254. 2.

מְבַרֵּךְ Hiphil participle of בָּרַךְ, § 84. 5, denoting continuous action, § 266. 1, and referred by the tense of the accompanying substantive verb to the future, § 266. 3. *a*.

## VERSE 7.

וַיִּפְעַשׁ guttural and לָהּ verb עָשָׂה with Vav Conversive, § 109. 3, § 171. 1, § 172. 4.

מִתְחַת composed of the prepositions מִן and תַּחַת, § 237. 2 (1).

עַל composed of the prepositions מִן and עַל.

## VERSE 8.

שָׁמַיִם with pause accent, § 65 (1).

בָּקָר, עֶרֶב class I. Segholates, § 183.

שֵׁנִי ordinal number, § 227. 1, agreement with noun and position, § 252. 1.

## VERSE 9.

יִקְרֶה Niphal future of קָרָה verb לָהּ, § 169. 1, with an imperative sense, § 263. 1.

מָקוֹם noun of class III. from an ע" root, § 190. *b*.

תִּרְאֶה Niphal future of רָאָה, § 109. 4, § 168.

## VERSE 10.

וּלְמִקְנֶה conjunction ו, § 234, preposition ל, § 231. 1, and noun of class III. from לָהּ root, § 190. *b*, in the construct state, § 215. 2, followed by the material of which it consists, § 254. 4.

רָמִים plural, § 207. 2, of רָם, a noun of class I. from an ע" root, § 186. 2. *c*.



VERSE 11.

קָדַשׁ apocopated Hiphil future of קָדַשׁ, § 97. 2, § 264, governing its cognate noun קָדָשׁ, § 271. 3. Methegh by § 45. 2.

מְזַרְזֵר the participle expresses what is constant and habitual, § 266. 1.

עֵץ collective noun, § 201. 1, probably abridged from a לָהּ root, class I. form 2, § 185. 2. *a*, in the construct, § 215. 1, with the following word, which denotes its quality, § 254. 6.

פָּרִי noun from לָהּ root class I. form 1, § 184. 6.

לְשֹׁה Kal participle of לָהּ verb, § 168; the accent is not Y'thibh but Mahpakh, as is shown by its standing before Pashta in the subdivision of Zakeph Katon, § 30. 2, § 38. 4, shifted to the penult by, § 35. 1, followed by Daghesht-forte conjunctive in the first letter of the next word, § 24. *a*.

לְמִינֵהוּ preposition לְ, § 231. 1, noun מִין from an לִי root class I, § 186. 2. *b*, and pronominal suffix, § 220. 1.

אֲשֶׁר זָרַעְתָּבוּ oblique case of the relative pronoun, § 74, § 285. 1; the preposition בְּ with a pronominal suffix, § 233.

VERSE 12.

נִתְּצָא Hiphil future of נָצַח and נָצַח verb, § 144. 1, § 162, with Vav Conversive, the accent remaining on the ultimate, § 147. 5, § 166. 4.

לְמִינָהּ suffix of third person, § 220. 1. *b*, singular in distributive sense referring to the preceding collective, § 275. 6.

VERSE 13.

שְׁלִישִׁי ordinal number, § 227. 1, § 252. 1.

## VERSE 14.

יהי lack of agreement with subject, § 275. 1.

מאורות masculine noun in the plural, § 200. *c*, class III. from an ע"ו root, § 190. *b*.

לְהַבְרִיִל the construct form of the infinitive used with prepositions, § 267. *b*.

וְהָיָה preterite with Vav Conversive, § 100. 1, § 265, in the plural because following the noun, § 275. 1. *b*.

## VERSE 15.

לְהַאֲרִיר Hiphil infinitive construct of ע"ר verb, § 153. 1.

## VERSE 16.

שְׁנֵי cardinal number, § 223. 1, joined with noun, § 250. 2 (2), without the article, § 251. 4.

הַגְּדֹלִים qualifying adjective with the article after the noun, § 249. 1.

הַגְּדֹלִים . . . הַקָּטָן class I. form 2, § 185. 1, emphatic use of the positive degree, § 260. 2 (2).

מִמִּשְׁלָה noun of class III., § 190, in the construct state, § 214. 1. *b*, the following noun denoting the object, § 254. 9.

: הַקְּדָבִים noun of class II. from an ע"ב root, § 187. 1. *c*.

## VERSE 17.

וְהָיָה from פ"נ verb נָהַן, § 129. 1.

אֵת sign of the definite object with a pronominal suffix, § 238. 2.

## VERSE 18.

וְלַחֲבֵרָיו . . . וְלִמְשָׁל construct infinitive with the preposition, § 267. *b*; Methegh with ו, § 45. 2. *a*.

VERSE 20.

יִעֲרַף Piel future of עָרַע verb, § 154. 2.

VERSE 21.

הַמַּיִמִּים plural of מַיִם, § 199; the Hhirik of the ultimate is long, § 19. 1.

הָרִמְשָׁה Kal feminine participle, § 205, with the article, § 249. 1.

אֲשֶׁר the object of the verb שָׁרַב though without the appropriate pronominal suffix, § 285. 1. *a*.

לְמִינֵהֶם plural noun with plural suffix, § 220. 2. *b*.

VERSE 22.

וַיִּבְרָךְ Piel future of בָּרַךְ Guttural verb, § 116. 4, § 121. 1, with Vav conversive, § 99. 3. *a*, no Daghesh-lene in ב since the preceding Sh'va is vocal, § 25.

לְאָמֹר the preposition with Tsere, § 231. 3. *a*, so as to say i. e. *in saying*.

רָבָה, פָּרָה Kal imperatives of רָבָה, § 169. 1.

יִרְבֵּ Kal apocopated future, § 171. 1, Hhirik short though accented, § 19. 1.

VERSE 24.

וַיִּהְיֶה construct of הָיָה, § 214. 1, with וי paragogic, § 218. Methegh, § 45. 2, Daghesh-forte omitted, § 25.

VERSE 26.

נִשְׁמָה Kal future of נָשָׁה, § 109. 1, § 168, in the plural number, § 275. 3. *a*.

בְּצִלְמֵנוּ preposition, § 231. 1, Segholate noun, class I., § 183, and pronominal suffix, § 221. 5.

וְיָרְדוּ from יָרָה, § 169. 1.

בְּרֵגֶל preposition, § 231. 2, construct of the collective noun רֵגֶל, § 198, § 214. 1, § 216. 1; no Daghesh-lene in ג, § 22. *a* (5).

VERSE 27.

וְיִקְבְּהוּ זָכָר predicates, § 273. 4, and consequently indefinite.

: אֲהֵם pronoun, referring to both genders put in the masculine, § 277. 3.

VERSE 28.

וְכִבֵּשְׁהָ conjunction ו, § 234, imperative Kal of כָּבַשׁ, § 84. 4, and pronominal suffix, § 101. Kibbutz is long, § 19. 1.

VERSE 29.

נִתְחַי from נָתַח, § 130. 1, preterite in the sense of the present, § 262. 1. *h*.

יְהִיָּה singular, referring formally to the nearest collective subject, § 276. 1, or taken distributively, § 275. 6.

VERSE 30.

אֶת־כָּל־יָרֵךְ, אַחַד before כָּל without the article, § 270. *c*.

VERSE 31.

מֵאֵד position of adverb, § 274. 1.

: הַשֵּׁשִׁי article omitted before the noun, § 249. 1. *c*.

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*b*, 220. 1. *b*  
10, 21....71. *a* (3)  
51, 52....139. 3  
55, 56....96. *a*  
14: 8....126. 1  
13....175. 2  
35....242. *a*  
38....274. 2. *a*  
42....156. 2  
43....92. *d*, 94. *b*  
15: 24....87  
29....100. 2. *a* (2)  
32....87  
16: 4....104. *h*  
8....111. 1. *a*, 188. *a*  
31....71. *a* (3)  
18: 4....263. 1  
7 ff....172. 3  
28....156. 4  
19: 20....175. 5, 282. *a*  
20: 3....256  
7....96. *b*  
21: 1....96. *a*  
4....140. 4  
5....97. 1. *a*  
9....71. *a* (3),  
140. 3  
23: 3....280. 3. *a*  
13....220. 1. *b*

23: 17....\$ 26  
18....216. 2. *a*  
22....106. *a*  
30....112. 3  
39....22. *a*  
24: 5....100. 2. *a* (1)  
22....250. 1. *d*  
23....273. 3  
25: 5....216. 2. *a*  
21....172. 1  
46....39. 3. *b*  
26: 9....100. 2. *a* (1)  
bis.  
15....141. 3  
18....92. *d*  
25....132. 1  
33....92. *e*  
34....172. 1  
34, 35....65. *a*  
34, 43....140. 6  
27: 7....251. 2. *a*  
8....112. 3  
23....246. 2. *a*

NUMBERS.

1: 10....\$ 13. *b*  
47....96. *a*  
2: 33....96. *a*  
3: 26....271. 4. *b*  
49....55. 1  
4: 23....22. *a*  
5: 13, 14....71. *a* (3)  
22....131. 2  
6: 23....120. 3  
8: 7....121. 3  
24....22. *a*  
9: 6....275. 1. *b*  
7....249. 2  
14....275. 1. *c*  
20....253. 2  
10: 23....45. 5  
29....21. 1  
35....4. *a*  
11: 4....57. 2 (2) *a*,  
229. 3. *a*  
5....263. 4  
11....164. 2  
15....71. *a* (2)  
16....111. 3. *a*  
20....196. *d*  
25....111. 2. *c*  
12: 1....276. 1  
4....250. 2 (2) *a*  
13: 18....283. 2. *a*  
32....156. 4  
14: 1....275. 2. *a*  
2....262. 1  
15: 6....252. 3  
21....39. 3. *b*  
28....27, 270. 1. *b*  
29....275. 1. *c*  
16: 3....275. 2  
17: 3, 4....104. *g*  
10....140. 4  
28....125. 2  
20: 3....125. 2  
5....104. *l*  
8....276. 3  
14....104. *i*  
21....131. 4  
21: 5....104. *l*  
30....105. *a*, 140. 5  
33, 35....44. *a*  
22: 6....269. *b*  
8....274. 2. *a*  
11....19. 2, 141. 1,  
267. *b*  
25....119. 1  
29....262. 1

22: 33....\$ 105. *a*  
37....141. 1  
23: 7....19. 2, 119. 3,  
141. 1, 263. 5  
13....141. 3  
18....61. 6. *a*  
19....121. 3  
24....166. 5  
25....139. 1, 2  
27....104. *j*  
24: 3....61. 6. *a*  
4....266  
7....19. 2. *b*, 131. 6  
9....275. 6  
11....127. 2  
15....61. 6. *a*  
17....161. 2  
21....158. 3  
22....35. 1  
25: 13....24. *a*  
26: 30....246. 3. *b*  
62....96. *a*  
28: 4....249. 1. *b*  
6....254. 6. *b*  
8....104. *d*  
26....39. 3. *b*  
29: 15....251. 1  
30: 11....274. 2. *b*  
31: 2....131. 3  
12....45. 5. *a*  
32: 5....271. 4. *a*  
7....113. 1  
21....254. 9. *b*  
33....71. *a* (1), 246.  
1. *a*  
42....27  
33: 30....111. 2. *d*  
34: 5....61. 6. *a*  
6, 7, 9....24. *a*  
18....131. 1  
28....57. 2 (2) *b*  
35: 4....251. 2. *a*  
19....125. 2  
20....105. *d*

DEUTERONOMY.

1: 2....\$ 38. 1. *a*  
14....259. 2  
15....225. 1. *a*  
19....271. 2  
29....99. 3. *a*  
28....38. 1. *a*  
35....38. 1. *a*, 249. 1  
38....273. 1  
41....245. 5. *d*  
45....112. 3  
2: 9....60. 4. *a*  
12....203. 5. *a*  
24....131. 3  
35....139. 1  
3: 4....250. 2 (1)  
13....246. 1. *a*  
17....216. 2. *a*  
26....21. 1, 151. 2  
4: 10....119. 1  
11....99. 3. *a*  
26....44. *b*, 91. *b*  
30....265. *b*  
33....35. 1  
41....219. 1. *b*,  
256. *d*  
5: 6-21....39. 4. *a*  
8....27  
9....111. 3. *a*  
14....249. 1. *c*  
17....27  
24....71. *a* (2)  
6: 4....4. *a*  
25....45. 1  
7: 2....\$ 119. 1  
5....126. 1  
10....92. *c*  
13....104. *h*  
15....165. *a*  
17....254. 9. *b*  
23....273. 2  
24....94. *b*, 112. 3  
8: 3....86. *b* (3 pl.)  
9....207. 2. *a*  
16....55. 2. *a*, 86.  
*b* (3 pl.)  
9: 3....112. 3  
6....38. 4. *a*, 249. 2  
14....98. 2  
25....251. 4  
26....119. 1  
10: 15....119. 3  
17....30. 2  
11: 12....247. *a*  
14....270. *b*  
18....249. 2. *b*  
22....87. 88 (pl.)  
12: 6....270. *b*  
10....274. 2. *e*  
31....45. 5  
13: 2....111. 3. *a*  
4....283. 1  
5....65. *b*  
7....276. 1  
14....254. 6. *a*  
5: 5....57. 2 (3) *a*  
7....196. *c*  
17....229. 4. *b*  
22....280. 1  
15: 16....119. 1  
18....126. 1  
16: 1....22. *b*  
3....30. 2  
20....280. 3  
17: 2, 3....265. *a*  
18: 2....275. 1. *c*  
19: 6....114  
15....43  
20: 2....19. 2, 119. 3  
7....119. 1  
21: 7....13. *b*, 86. *b*  
(3 pl.)  
8....33. *c* (2)  
11....214. 1. *b*  
22: 7....126. 1  
24....255. 2  
23: 5....253. 2. *b*  
11....24. *b*  
24: 3....104. *h*  
4....96. *a*  
25: 4....158. 3  
7....60. 3. *a*  
13....280. 2  
26: 2....39. 4  
5....254. 6. *b*  
12....94. *b*, 113. 2  
27: 4....166. *a*  
7....24. *a*  
28: 24....164. *b*  
45....104. *b*  
48....94. *b*  
52....126. 1  
57....164. 2  
58....249. 1  
59....165. 2, 220.  
2. *a*  
66....177. 3  
29: 11....166. *a*  
30: 3....92. *c*  
3, 4....104. *h*  
11....166. 1, 205. *c*  
20....39. 4, 87  
31: 28....22. *b*  
29....166. 1  
32: 1....245. 2



- 32: 6....\$ 228. 2. *a*  
 7....104. *h*, 280. 2  
 8....11. 1. *b*, 94. *b*  
 10....63. *c*, 105. *b*  
 13....13. *a*  
 15....285. 3  
 18....172. 4  
 21....111. 2. *b*  
 22....147. 4  
 26....104. *f*, 172. 3  
 28....215. 1. *b*  
 29....252. 1  
 32....24. *b*, 57. 2  
 (2) *a*  
 34....90 (pass.)  
 36....35. 1. 86. *b*  
 37....172. 1  
 37, 38....220. 2. *c*  
 41....141. 2  
 33: 16....61. 6. *a*, 88  
 (3 *f*), 167. 3  
 21....177. 3
- JOSHUA.
- 1: 1....\$ 265. *a*  
 8....36. 2  
 14....256  
 16....203. 1  
 2: 8....88 (pl.)  
 14....249. 2. *b*  
 16....157. 1, 164. 2  
 17, 18, 20....104. *k*  
 18....112. 3  
 20....249. 2. *b*  
 3: 3....246. 3  
 9....131. 3  
 11....246. 3. *a*  
 12....280. 1  
 13....246. 3  
 14....253. 2. *a*  
 4: 4....251. 4. *a*  
 5....255. 3  
 6....88 (pl.)  
 8....104. *g*  
 10....275. 2  
 13....45. 5. *a*  
 23....127. 2  
 24....262. 1  
 6: 5....125. 2  
 7....46  
 13....282. *c*  
 17....166. 1  
 7: 7....60. 3. *b* (2),  
 94. *b*, 112. 2  
 9....172. 3  
 21....246. 2. *a*  
 8: 11....246. 3. *a*  
 19....271. 2  
 22....272. 2  
 24....22. *b*  
 33....246. 2. *a*  
 9: 4....161. 1  
 6....119. 4  
 8....262. 2. *a*  
 12....161. 1, 249.  
 2. *a*  
 13....126. 1  
 24....95. *c*, 172. 3  
 10: 11....38. 4. *a*, 39.  
 1. *a*  
 20....22. *b*  
 24....86. *b* (3 pl.),  
 245. 5. *b*  
 26....56. 4  
 29....272. 2  
 30....21. 1  
 31, 38....272. 2  
 11: 8....21. 1  
 14....94. *b*
- 12: 21....\$ 55. 2. *a*  
 13: 13....196. *b*  
 23....247. *a*  
 14: 8....62. 2, 175. 1  
 15: 36....203. 5. *b*  
 38....22. *a*  
 56....22. *a*  
 17: 1....30. 2  
 18: 12, 14....86. *b* (3  
 pl.)  
 20....88  
 19: 43....61. 6. *a*  
 50....172. 4  
 51....39. 1. *a*  
 21: 10....227. 1. *a*  
 22: 5....87  
 12....45. 5  
 16....119. 3  
 17....271. 4. *a*  
 25....145. 1  
 27....44. *b*  
 23: 7, 12....249. 2. *a*  
 24: 10....92. *d*, 282. *a*  
 15....88 (pl.)  
 19....275. 3. *a*
- JUDGES.
- 1: 1....\$ 265. *a*  
 15....273. 3. *a*  
 2: 7....256  
 3: 15....246. 3. *b*  
 24....140. 5  
 25....157. 1  
 27....272. 2. *b*  
 30....274. 2. *a*  
 4: 19....164. 2, 262. 2  
 20....104. *a*, 127. 2  
 21....111. 1. *a*, 156. 3  
 22....266  
 23....126. 1  
 24....282. *c*  
 5: 5....86. *a*, 141. 1,  
 249. 2. *a*  
 7....24. *c*, 74, 74. *a*  
 8....92. *d*, 121. 1  
 12....45. 2. *a*  
 13....148. 3  
 15....199. *c*, 207.  
 2. *a*  
 26....88 (3 *f* pl.),  
 105. *b*  
 28....60. 3. *b* (2),  
 121. 2  
 31....263. 1  
 9....99. 3. *b*  
 11....246. 3. *b*  
 14....249. 2. *b*  
 15....250. 2 (2) *a*  
 17....74, 74. *a*  
 20....78. 2. *a*  
 25....249. 1. *c*  
 31....230. 3. *a*  
 34....119. 1  
 36....258. 3. *b*  
 7: 6....22. *a*  
 12....74. *a*  
 19....268. 1  
 8: 1....166. 2  
 2....25  
 10....224. *a*  
 11....229. 4. *b*  
 19....111. 3. *b*  
 26....74. *a*  
 9: 2....230. 2. *a*  
 8....98. 1. *a*  
 9....53. 2. *b*, 63. 1.  
*a*, 95. *b*  
 10....89 (f. s. &  
 m. pl.)
- 9: 11....\$ 53. 2. *b*,  
 95. *b*  
 12....89 (f. s. &  
 m. pl.)  
 13....95. *b*  
 14....89  
 24....220. 1. *b*  
 25....174. 5  
 29....164. 5, 172. 3  
 35....274. 2. *b*  
 38....91. *b*  
 48....75. 1  
 53....140. 5  
 10: 2....60. 3. *b* (1)  
 4....207. 1. *f*  
 9....243. 3  
 14....119. 4  
 1: 1....254. 6  
 18....99. 3. *a*  
 25....91. *b*, 119. 1  
 37....98. 2  
 40....250. 2 (2),  
 263. 4  
 12: 4....272. 2  
 5....230. 3. *a*  
 6....3. 1. *a*  
 13: 2....248. *a*  
 3....16. 1  
 5, 7....90 (2 *f* s.)  
 6....119. 2  
 8....93. *b*, 245. 5.  
*b*, 266. 3  
 12....275. 1. *a*  
 23....273. 1  
 14: 1....61. 6. *a*  
 6....245. 5. *d*  
 11....251. 2. *b*  
 15....283. 2. *a*  
 18....61. 6. *a*  
 15: 16....280. 3. *a*  
 16: 5....130. 1. *b*  
 13....112. 3  
 14....246. 3. *a*  
 16....27  
 25....61. 2  
 26....150. 1  
 27....271. 1  
 28....22. *b*, 27, 223.  
 1. *a*  
 17: 2....71. *a*, 2  
 18: 7....94. *a*, 275.  
 2. *b*  
 29....93. *b*  
 30....4. *a*  
 19: 5....19. 2. *a*, 89  
 11....150. 1 (2)  
 22....82. 5. *a*  
 20: 13....46  
 15, 17....96. *a*  
 25....224. *a*  
 31....131. 2  
 32....24. *b*  
 39....131. 5  
 43....24. *b*  
 44....271. 4. *b* -  
 21: 9....66. *a*  
 21....39. 3. *b*  
 22....158. 3  
 25....258. 3. *b*
- RUTH.
- 1: 8....\$ 275. 5  
 9....89 (f. pl.)  
 11....45. 4  
 13....25. 71. *a* (3),  
 88 (f. pl.), 91. *c*  
 19....104. *g*  
 20....60. 3. *c*, 196.  
*d*
- 2: 8....\$ 88, 88 (2 *f*),  
 127. 1  
 9....88 (pl.), 165.  
 3  
 14....150. 3  
 16....139. 2  
 3: 3....86. *b* (2 *f*),  
 4....16. 1, 55. 2. *a*,  
 88 (2 *f*), 106. *a*  
 12....258. 3. *b*  
 13....119. 3  
 15....60. 3. *b* (2),  
 120. 1, 164. 2,  
 251. 2. *c*  
 20....220. 1. *b*  
 4: 1....147. 5  
 15....104. *c*, *i*
- 1 SAMUEL.
- 1: 1....\$ 265. *a*  
 3....219. 1. *a*  
 4....245. 3. *b*  
 6....24. *b*, 104. *i*  
 8....263. 2  
 9....104. *d*, 172. 4,  
 254. 1  
 14....88 (2 *f*),  
 17....53. 2. *a*  
 20....119. 2  
 24....104. *i*  
 28....119. 2  
 2: 5....24. *c*  
 10....119. 1  
 13....203. 5. *a*  
 22....88 (pl.)  
 27....91. *b*  
 3: 2....258. 3. *a*  
 4....263. 1. *b*  
 7....263. 1. *b*  
 8....254. 9. *b*  
 19....263. 4  
 4: 8....266. 2. *a*  
 12....266. 3  
 14....75. 1  
 19....148. 2  
 6: 10....104. *g*, 165. 3  
 12....88 (3 *f* pl.),  
 147. 4, 282  
 14....246. 3. *b*  
 15....119. 1  
 7: 8....119. 1  
 8: 19....24. *a*  
 9: 3....270. *c*  
 9....243. 2. *a*,  
 245. 3  
 24....245. 5. *b*  
 10: 1-8....100. 1  
 4....251. 2. *c*  
 5....266. 3  
 6....165. 3, 273.  
 3. *a*  
 13....165. 3  
 19....250. 2 (2) *a*  
 24....24. *b*  
 12: 3....38. 1. *a*  
 7....91. *c*  
 13....119. 2  
 24....94. *a*  
 13: 5....250. 2 (1)  
 8....149. 2  
 19....86. *b* (3 pl.)  
 21....19. 2. *b*, 65. *a*  
 14: 1....73. 2. *a*  
 22....94. *c*  
 24....111. 2. *d*  
 29....249. 2. *c*  
 32....157. 3, 172. 4  
 33....57. 2 (3) *a*,  
 164. 3

14: 36....\$ 141. 1  
40....276. 3  
15: 1....125. 2  
5....111. 2 c  
6....151. 2  
9....91. e  
19....157. 3, 172. 4  
30....100. 2 a (1)  
16: 4....284  
12....214. 2 b  
15....221. 2 a  
18....246. 3, b, 254.  
6 a, 257. 2  
23....245. 3 a  
17: 12....249. 2 c, 253.  
2 b  
25....24. b, 104. h  
26....73. 2 a, 275.  
3 a  
34....245. 5 d, 265.  
b, 271. 4 b  
35....14. a, 112. 3,  
265. b  
42....172. 4  
47....150. 2  
55....245. 2, 249.  
2 a  
56....249. 2 a  
18: 1....105. a  
6....158. 3  
7....250. 2 (2) a  
9....156. 1  
17....119. 1  
20....243. 2  
22....220. 2 b  
28....104. i  
29....148. 1, 151. 2  
19: 10....249. 2 b  
13, 16....201. 2  
17....104. k  
21....269. a  
22....249. 1 c  
20: 6....119. 1  
13....271. 4 a  
21....39. 4  
28....119. 1  
31....254. 6 a  
38....199. b  
42....250. 2 (2) a  
21: 2....219. 1 b  
3....92. b, 221. 3 a  
7....44  
12....44. a  
14....66. 1 (1), 105.  
a, 174. 4  
15....126. 1  
22: 2....165. 2  
23: 11....94. d  
22....282. a  
24: 14....245. 5 a  
17....260. 1  
19....71. a (2)  
25: 7....94. a  
8....164. 2  
14....157. 3  
18....172. 5, 209.  
3 a  
33....165. 3  
34....88 (3 f), 167.  
3  
43....250. 2 (2) a  
26: 16....271. 4 b  
22....246. 3 a  
27: 12....119. 1  
28: 7....214. 1 b  
8....89 (f. s. & m.  
pl.)  
10....24. b  
14....60. 3 b (2)  
15....63. 1 c, 97.  
1 b, 164. 5

28: 24....\$ 111. 2. b  
30: 1....14. a  
31: 2....94. c  
2 SAMUEL.  
1: 4....\$ 242. c  
6....91. b, 166. 3  
9....256. c  
10....99. 3, b, 106. a  
15....131. 3  
21....255. 1  
26....166. 1  
2: 19....13. b  
27....65. a  
32....274. 2 b  
3: 2....257. 1  
8....165. 3  
22....276. 2  
4: 6....71. a (3)  
5: 2....164. 2  
6: 1....151. 2  
3....249. 1 b  
5....16. 3 b  
13....282. c  
16....253. 1  
20....282. b  
23....56. 2  
7: 10....114  
8: 18....199. b  
10: 3....253. 2  
11, 17....275. 2 b  
11: 1....11. 1 b  
24....177. 3  
25....245. 5, 271.  
4 a  
12: 1, 4....156. 3  
4....249. 1 c  
14....92. d  
13: 4....250. 1  
31....254. 10  
32....158. 3  
39....253. 1  
14: 2, 3....16. 1  
7....38. 4 a, 158. 3  
10....104. k  
19....57. 2 (1),  
180 a  
30....149. 1, 150. 4  
15: 8....282. b  
12....125. 2  
23....275. 2 b  
30....282. c  
32....273. b  
34....287. 3  
37....215. 1 e  
16: 1....250. 2 (1)  
16....215. 1 e  
17: 9....243. 2 a  
10....140. 4  
12....71. a (1)  
22....223. 1 a  
23....113. 1, 275.  
3 a  
18: 3....113. 2  
18....270. b  
19: 1....281  
14....111. 2 b  
18....224. a  
19....113. 2  
20: 1....257. 2  
4....119. 1  
5....111. 2 d  
9....111. 2 b  
21....95. a  
2: 2....166. 2  
6....60. 3 a, 127.  
2  
9....160. 5, 223. 1.  
a, 250. 2 (2) a

21: 11....\$ 271. 4 a  
12....177. 3  
22: 7....142. 2  
24....45. 1  
33....160. 1  
37, 40....238. 1 b  
40....53. 3 a, 111.  
2 c  
41....53. 2 b, 132.  
1  
43....118. 3, 141. 3  
44....199. b  
48....238. 1 b  
23: 1....160. 5  
6....33. 3, 140. 6,  
221. b  
8....199. b  
27....24. b  
24: 12....268. 2  
18....253. 2

1 KINGS.

1: 6....\$ 243. 1  
14....259. 2 a  
15....54. 1, 265. b  
21....87  
27....283. 2 b  
2: 24....105. a  
31....254. 6 b  
3: 3....126. i  
7....267. b  
15....147. 4  
4: 5....150. 4, 215.  
1 e  
5: 3....253. 2 a  
10....254. 8  
11....260. 2 (2) a  
20....119. 1  
25....53. 2 a  
6: 16....10. a  
19....132. 1  
21....207. 1 c  
38....251. 4 a  
7: 12....249. 1 c  
14....132. 1, 253. 1  
37....220. 1 b  
44....251. 4 a  
8: 1....119. 1  
48....86. b (1 c.)  
9: 11....165. 2  
10: 3....112. 3  
9....254. 8  
12....275. 1 b  
15....254. 3  
11: 1....210. d  
3....275. 1 a  
13....16. 1  
22....24. a  
25....271. 4 b  
39....57. 2 (2) a  
12: 10....221. 5 a  
12....164. 2  
32....257. 3  
13: 7....234. a  
12....75. 2  
20....60. 3 b (2)  
14: 2....71. a (2)  
3....60. 2 a, 127. 1  
6....273. 5  
24....246. 3 a  
25....257. 3  
15: 16....60. 3 a  
23....271. 4  
29....94. b  
33....257. 3, 4  
16: 10....252. 2  
16....247. a  
17....172. 4, 175. 3  
25....172. 4

16: 26....\$ 254. 9. a  
29....252. 2 a  
17: 3....100. 1  
14....177. 3  
21....43  
18: 1....252. 1  
12....100. 2 a (1)  
13....104. g  
30....131. 3  
32....273. 3  
42....175. 3  
43....254. 9 a,  
274. 2 d  
44....104. b  
19: 2....275. 3 a  
4....274. 2 c  
7....38. 1 a  
10....92. d  
11....275. 1 c  
15....66. 2 (2) b,  
219. i  
19....251. 4 a  
20....98. 1 a  
20: 9....39. 4  
13....229. 1 b  
27....96. a, 161. 4  
35....172. 3  
39....91. b  
21: 1....45. 1  
8....46  
29....164. 2  
22: 12....126. 1  
23....249. 2 b  
25....165. 1  
27....253. 2 a,  
270. c  
35....147. 4  
54....119. 1

2 KINGS.

1: 2....\$ 249. 2 c,  
283. 1  
6....36. 2, 39. 4  
7....75. 1  
10....172. 4  
10, 14....250. 2  
(2) a  
16....39. 4  
2: 1....16. 3 b  
10....93. c  
11....16. 3 b  
16....208. 5 c  
21....165. 2  
22....165. 3  
24....251. 2 b  
3: 4....253. 2 a  
23....119. 1  
25....65. b, 111. 1  
27....263. 1  
4: 7....220. 1 b  
16, 23....71. a, 2  
24....131. 1  
25....73. 2 a  
32....95. a  
5: 1....39. 1 a  
3....112. 3  
6....104. j  
7....254. 9 b  
9....257  
18....46, 176. 1  
6: 5....271. 4 b  
8....220. 2 a  
10....252. 4  
11....74. a  
18....98. 2, 207.  
1 a  
19....88 (pl.)  
22....230. 3  
23....172. 4

6: 32....\$24. *b*  
 7: 12....165. 1  
 13....246. 3. *a*  
 8: 1....71. *a* (2)  
 8....249. 2. *c*  
 12....126. 1  
 13....75. 1  
 21....11. 1. *b*, 90  
 9: 17....196. *b*  
 25....220. 1. *b*  
 37....172. 1  
 10: 14....118. 3  
 30....39. 4  
 11: 4....199. *b*  
 13....193. *a*  
 12: 1....252. 2. *b*  
 8....216. 1. *a*  
 9....60. 3. *c*, 132. 2  
 10....250. 1. *a*  
 13: 6....164. 2  
 14....263. 1  
 15: 1....252. 2. *a*  
 10....19. 2  
 16....246. 2. *a*  
 16: 7....156. 2  
 17....253. 2  
 17: 13....39. 4. *a*  
 36....39. 4  
 18: 23....119. 1  
 30....126. 1, 271.  
     4. *a*  
 19: 4....235. 1  
 23....254. 2. *a*  
 25....175. 2  
 29....131. 3  
 22: 19....106. *a*  
 23: 1....251. 2. *b*  
 17....73. 2. *a*, 246.  
     3. *a*  
 25: 17....251. 2. *b*  
 29....177. 3

## 1 CHRONICLES.

2: 13....\$57. 2 (1)  
     16....13. *b*  
 3: 5....149. 1  
 4: 10....100. 2. *a* (1)  
 5: 20....74. *a*  
 12: 1....14. *a*  
     2....150. 1, 180. *a*  
     14....260. 2 (2)  
     20....14. *a*  
 13: 3....104. *b*  
     12....51. 2  
 15: 24....94. *c*, 180. *a*  
     27....180. *a*, 246.  
     3. *a*  
 17: 4....266. 3. *a*  
     2....254. 5  
     8....73. *a*, 149. 1  
 21: 13....259. 2  
 22: 14....250. 2 (3)  
 23: 6....59. *a*  
 24: 3....59. *a*, 113. 1  
     28....275. 1. *c*  
 25: 19....251. 4. *a*  
 26: 28....245. 5. *b*  
 27: 15....251. 4. *a*  
 28: 1....36. 1  
     5....249. 1. *a*  
 29: 17....245. 5. *b*  
     18....125. 1

## 2 CHRONICLES.

1: 4....\$245. 5. *b*  
     10....164. *b*  
 2: 7....14. *a*, 254. 3

3: 3....\$247. *a*  
 5: 2....119. 1  
     12....180. *a*  
     6. 42....98. 1  
     7: 6....94. *c*  
     8: 16....246. 3. *a*  
     18....13. *a*  
 10: 7....231. 5. *a*  
     10....19. 2  
 15: 8....246. 3. *a*  
 16: 7. 8....119. 1  
     12....177. 3  
 17: 11....62. 2. *b*, 209.  
     2. *d*  
     12....282. *c*  
     13....275. 1. *c*  
 18: 22....249. 2. *b*  
     23....38. 4. *a*  
 19: 2....112. 5. *c*  
 20: 7....105. *a*  
     25....96. *a*  
 21: 17....125. 1, 260.  
     2 (2)  
 22: 5....53. 2. *a*  
     11....39. 1. *a*  
 23: 19....242  
 24: 18....249. 2. *b*  
 25: 4....254. 7  
 26: 15....148. 1, 177. 3  
     17....251. 2. *b*  
     19....119. 3  
     21....198. *a*, 4  
 28: 23....94. *c*  
 29: 31....65. *b*  
     36....245. 5. *b*  
 31: 7....148. 1  
 32: 15....219. 1. *a*  
     30....256. *c*  
     30....150. 2 (p.  
     182)  
 33: 19....199. *c*  
 34: 4....126. 1  
     5....220. 1. *b*  
     6....43. *b*  
 35: 13....57. 1

## EZRA.

3: 11....\$95. *c*, 150. 5  
 7: 25....39. 4  
 8: 18....26  
     23....99. 3  
     25....98. 1. *a*, 207.  
     1. *b*, 245. 5. *b*  
     26....98. 1. *a*  
     29....246. 3. *a*  
     31....99. 3  
 10: 14....245. 5. *b*  
     16....122. 2, 141. 1  
     17....245. 5. *b*

## NEHEMIAH.

1: 4....\$125. 2  
     7....282. *b*  
 2: 4....111. 2. *c*  
     7....111. 2. *b*  
     12....39. 4  
     13....4. *a*, 164. 5  
 3: 13....53. 2. *b*, 62. 1  
     20....94. *a*  
     23....274. 1  
     34....210. *c*  
 4: 7....216. 2. *a*  
 5: 8....255. 1  
     14....65. *a*  
     16....112. 3  
 6: 6....177. 1  
     8....57. 2 (3) *a*,  
     164. 3.

6: 11....\$233. *a*  
 7: 34....251. 3  
 8: 2....166. 4  
     5....106. *a*, 125. 2  
 9: 5....161. 4  
     6....71. *a* (2)  
     18....63. 1. *a*  
     19....249. 1  
     26....63. 1. *a*  
     28....249. 1. *a*  
     32....271. 4. *a*  
     35....249. 1. *c*  
 10: 39....94. *b*, 113. 2  
 11: 17....150. 2. *a*  
 12: 44....39. 3. *b*  
 13: 13....111. 2. *d*  
     16....11. 1. *a*  
     23....210. *d*

## ESTHER.

2: 8....\$126. 1  
     9....207. 2. *d*  
 4: 3....150. 5  
     4....161. 2  
     14....127. 1  
     16....276. 2  
 7: 5....82. 1. *a* (1)  
 8: 6....269  
     15....256  
 9: 4....282. *c*  
     27....86. *b* (3 pl.)

## JOB.

1: 3....\$250. 2 (2),  
     260. 2. (1)  
     5....263. 4, 274.  
     2. *d*  
     6....245. 3. *b*  
     7....45. 1  
     10....71. *a* (2)  
     11....45. 4, 131. 3  
     14....220. 1. *b*, 258.  
     3  
     21....164. 2  
 2: 3....36. 1. *a*  
     5....45. 4  
     7....46  
     10....248. *a*  
     3: 3....263. 5  
     8....267. *b*  
     11....263. 5  
     13....263. 1  
     25....168. *a*, 172. 3  
 4: 2....285. 1. *a*  
     4....200. *c*  
     6....287. 3  
     19....285. 1  
 5: 7....93. *b*, 287. 1  
     8....263. 1  
     16....61. 6. *a*  
     18....165. 3  
 6: 2....263. 1  
     16....96. *b*  
     22....60. 3. *b* (2),  
     119. 4  
     26....126. 1  
 7: 3....243. 2. *b*  
     5....119. 1, 139. 3  
     14....104. *j*, 105. *b*  
     18....105. *b*  
 8: 8....57. 2 (2) *a*,  
     227. 1. *a*  
     21....165. 1  
 9: 2....22. *b*  
     6....88 (pl.)  
     15....92. *b*

9: 18....\$24. *b*, 105. *a*,  
     190. *a*  
     20....121. 1  
     24....105. *b*  
 10: 12....19. 2  
     22....61. 6. *a*  
 11: 3....94. *a*  
     12....139. 3  
     15....150. 5  
     17....97. 1. *a*, 260.  
     2 (2) *c*  
 12: 14....111. 1  
     21....282. *c*  
 13: 9....24. *c*  
     15....83. *b*  
     21....119. 1  
     27....264. *a*  
 14: 1....254. 9. *b*  
     19....112. 3, 275. 4  
 15: 7....227. 1. *a*  
     11....260. 2 (2) *b*  
     18....121. 2  
     22....172. 5  
 16: 5....104. *b*  
     11....147. 3  
     12....161. 2  
     13....126. 1, 216.  
     1. *b*  
     16....60. 3. *b* (2)  
     19....19. 2  
 17: 2....24. *b*  
     3....136. 1  
     10....215. 1. *c*  
     16....89 (3 f. pl.)  
 18: 2....54. 3  
     4....91. *b*, 230. 2  
 19: 2....105. *c*  
     3....94. *c*, 252. 4  
     7....113. 1  
     15....105. *c*  
     16....45. 4  
     17....139. 2  
     23....88 (pl.), 141.  
     1  
     29....74. 74. *a*  
 20: 4....158. 3  
     8....139. 3  
     17....255. 3. *a*  
     24....112. 5. *c*  
     26....60. 3. *c*, 93. *a*,  
     111. 2. *e*  
     28....140. 2  
 21: 5....140. 5  
     13....24. *c*  
     18....104. *i*  
     24....88 (pl.)  
 22: 5....283. 2  
     20....220. 1. *b*  
     21....88 (3 f.), 94  
     *d*, 167. 3  
 23: 3....269. *b*  
     9....24  
     11....79. 3. *a*  
     17....86. *b* (2 m.)  
 24: 14....83. *b*  
     19....285. 3  
     21....150. 2  
     24....139. 1  
     25....264. *a*  
     33....220. 2. *c*  
 25: 3....220. 1. *b*  
 26: 9....150. *a*  
 27: 11....161. 4  
     3: 3....256. *c*  
     4....92. *e*  
     12....271. 2  
     33....220. 2. *c*  
 28: 12....245. 5  
 29: 2....139. 2  
     6....53. 3. *b*  
     14....105. *d*

- 29: 21....\$ 24. *c*  
30: 8....24. *b*  
26....99. 3. *b*  
31: 5....157. 3  
15....61. 3, 105. *b*,  
161. 3.  
18....273. 3. *a*  
22....27  
24....60. 1. *a*  
32: 2....269. *b*  
10....125. 1  
11....53. 2. *a*, 111.  
2. *c*  
18....164. 2  
33: 5....111. 3. *a*  
9....71. *a* (1)  
13....158. 1  
21....26, 121. 1  
25....180. *a*  
27....158. 2  
30....159. 2  
34: 5....65. *a*  
13....61. 6. *a*  
18....112. 1  
22....01. *b*  
25....216. 1. *a*  
35: 11....53. 3. *a*, 111.  
2. *c*  
37: 6....177. 1  
12....61. 6. *a*  
24....104. *h*  
38: 1....4. *a*  
12....86. *b* (2 m.)  
24....60. 4. *a*, 113.1  
35....230. 2. *a*  
39: 2....104. *g*  
3....161. 2  
4....112. 5. *c*  
24....165. 2  
40: 2....208. 1. *a*  
21, 22....208. 3. *a*  
22....221. 6. *b*  
41: 1....160. 5  
2....105. *b*  
17....131. 4, 164. 2  
25....172. 5  
26....43, 45. *a*  
42: 2....86. *b* (1 c.)  
13....223. 1. *a*
- PSALMS.  
1: 1....\$ 245. 2  
2: 2....247  
3....45. 4, 97. 1  
7....71. *a* (2)  
12....35. 1, 271. 4  
3: 2....141. 1  
3....61. 6. *a*  
8....273. 2  
4: 3....111. 2. *c*  
7....3. 1. *a*, 131. 3,  
165. 1  
5: 9....31. *b*, 150. 1  
11....42  
12....112. 5. *c*, 254.  
9. *b*  
13....31. *b*  
6: 3....42  
4....71. *c*, 2  
7: 6....31. *b*, 60. 2. *a*,  
114  
10....263. 1. *a*  
17....254. 9. *a*  
8: 2....132. 1  
3....94. *b*  
5....199. *c*  
9: 14....141. 1  
15....220. 2. *a*  
16....285. 3
- 9: 17....\$ 149. 1  
18....219. 1. *a*  
19....126. 1  
10: 2....31. *a*, 286  
5....31. *b*  
8. 10....209. 1. *a*  
12....131. 3  
13, 14....31. *b*  
11: 1....257. 1  
7....220. 2. *c*, 275.  
3. *a*  
12: 3....280. 2  
4....119. 1  
8....73. 1, 249. 2. *b*  
13: 4....271. 3  
5....104. *h*  
16: 5....19. 2. *a*, 90,  
151. 3  
17: 3....139. 2  
9....263. 5. *a*  
18: 6....104. *l*  
10....147. 5  
15....82. 1. *a* (3)  
21....21. 1  
27....142. 2  
41....132. 1  
19: 6....249. 1  
8....254. 9. *b*  
14....11. 1. *b*  
20: 4....63. 1. *c*, 97.  
1. *a*, *b*  
22: 2....104. *j*  
9....42  
10....157. 1  
17....156. 3, 199. *b*  
22....272. 3  
32....266. 3  
23: 6....148. 2, 267. *d*  
24....131. 3  
25: ....6. 7. 2. *a*  
27....71. *a*, 2  
26: 2....98. 1. *a*  
4....112. 3  
27: 10....112. 3  
13....4. *a*  
28: 7....150. 2  
29: 9....111. 1  
30: 4....13. *a*  
8....221. 6. *b*  
13....105. *b*  
31: 10....31. *a*  
14....31. *b*  
24....119. 4  
32: 1....165. 3  
10....249. 1. *a*  
33: 5....206. 1  
34: ....6. 7. 2. *a*  
35: 8....105. *a*  
10....19. 2. *a*, 22.  
*b*, 215. 1. *c*  
19....102. 3  
15....127. 2  
36: 13....121. 1  
37: ....6  
9....91. *b*  
15....24. *b*  
23....161. 4  
38: 3....131. 1  
11....92. *a*  
21....19. 2. *a*  
39: 2....97. 1  
5....75. 1  
14....35. 2, 175. 4  
40: 18....71. *a* (2)  
41: 5....119. 3, 164. 5  
42: 9....220. 1. *b*  
10....111. 2. *b*  
44: 5....258. 2  
18, 21....127. 2  
27....61. 6. *a*
- 45: 3....\$ 92. *a*  
9....199. *b*  
10....14. *a*, 24. *b*  
47: 5....43. *a*  
10....112. 5. *c*  
49: 9....55. 1  
50: 21....112. 3, 282. *b*  
23....105. *b*  
51: 6....263. 1  
7....121. 2  
53: 6....220. 1. *b*  
55: 10....92. *c*  
16....164. 2  
18....274. 2. *a*  
19, 22....19. 2. *a*  
22....141. 1  
57: 2....172. 1, 275.  
1. *a*  
9....247. *b*  
58: 2....88. (pl.)  
4....156. 2  
7....131. 3  
8....139. 3  
9....24. *b*, 214.  
1. *b*  
12....275. 3. *a*  
60: 2....43. *a*  
4....165. 1  
5....253. 2. *a*  
13....287. 1  
61: 1....196. *b*  
62: 4....93. *a*, bis  
10....260. 2 (2) *c*  
12....252. 4  
63: 2....275. 1. *c*  
4....165. *c*  
8....61. 6. *a*  
64: 7....54. 3  
65: 7....112. 5. *c*  
10....104. *h*, 105. *b*  
66: 4....275. 2. *b*  
12....114  
68: 3....91. *b*, 131. 2,  
5, 140. 4  
5....111. 3. *a*  
8....119. 3  
18....21. 1  
21....231. 3. *a*  
69: 10....22. *a*, 104. *i*,  
216. 2. *a*  
19....98. 1. *a*  
24....119. 1  
70: 6....71. *c*, 2  
71: 6....157. 1  
7....256. *b*  
12....158. 2  
23....88. (f. pl.)  
72: 15....105. *b*  
17....159. 3, 247  
20....93. *a*  
73: 2....172. 1  
10....254. 6. *b*  
16....99. 3. *b*  
27....86. *b* (2 m.)  
74: 4....220. 2. *a*  
5....19. 2. *a*  
8....105. *a*  
10....119. 1  
17....11. 1. *b*  
19....196. *b*  
75: 11....161. 4  
76: 3....203. 5. *c*  
4....216. 2. *a*  
6....93. *a*  
77: 2....112. 3  
4....172. 3  
10....159. 2  
18....92. *b*  
20....24. *b*  
78: 9....255. 3. *a*
- 78: 63....\$ 93. *b*  
65....141. 5\*  
80: 3....61. 6. *a*  
5, 8....253. 2. *b*  
6....112. 3  
11....93. *a*  
14....4. *a*, 180. *a*  
15....253. 2. *a*  
16....4. *a*, 150. 2  
19....157. 3  
20....253. 2. *b*  
81: 3....45. 5. *a*  
11....119. 1, 246.  
2. *b*  
17....219. 3  
84: 2....200. *c*  
2....19. 2, 126. 1  
86: 17....24. *b*, 92. *a*  
89: 2....216. 2. *a*  
8....111. 3. *b*  
9....253. 2. *b*  
10....131. 4  
40....272. 3  
44....164. *j*  
45....24. *b*, 86. *t*  
(2 m.)  
51....249. 1. *a*  
52....24. *b*, 216.  
2. *a*  
90: 2....263. 1. *b*  
10....22. *a*  
91: 6....149. 1  
12....105. *c*  
92: 2....242. *b*  
16....61. 6. *a*  
93: 1....156. 2  
5....174. 1  
94: 1....94. *d*  
9....126. 1  
17....61. 6. *a*  
19....141. 6  
20....93. *a*, 111.  
2. *c*  
101: 5....92. *b*, 93. *a*  
102: 5....14. *a*  
14....159. 2  
19....266. 3  
103: 3, 4....220. 2. *c*  
4....104. *c*, 246.  
2. *b*  
5....275. 3  
7....263. 5  
13....119. 1, 262. 3  
104: 8....266  
18....249. 1. *c*  
26....119. 1  
28....88. (pl.)  
29....111. 2. *b*,  
151. 2  
105: 15....264  
28....99. 3  
106: 25....114  
47....126. 1  
107: 20....199. *d*  
47....126. 1  
109: 13....173. 3  
23....112. 5. *c*  
110: 4....61. 6. *a*  
111: ....6  
112: ....6  
113: 5-9....61. 6. *a*  
6....218  
114: 8....61. 6. *a*  
115: 17....242  
116: 6....141. 2, 150. 2  
12....230. 2. *c*  
15....61. 6. *a*  
19....20. 1. *b*  
118: 10....165. *a*  
11....159. 1  
18....92. *d*, 104. *a*

118: 23....\$166. 1  
 119: .....6  
 13....98. 2  
 22....139. 2  
 43....60. 4. *a*  
 47....141. 6  
 71....125. 1  
 101....105. 2  
 117....172. 3  
 129....104. *i*  
 133....97. 2  
 137....275. 1. *a*  
 139....24. *b*  
 155....275. 1. *a*  
 122-124: .....74. *a*  
 122: 4....274. 2. *e*  
 123: 1....61. 6. *a*  
 4....246. 3. *a*  
 124: 4....61. 6. *a*  
 125: 3....61. 6. *a*  
 5....79. 3. *a*  
 127: 2....196. 6. 254.  
 9. *b*  
 129: .....74. *a*  
 3....243. 2. *a*  
 86....114  
 132: 1....174. 6  
 6....127. 2  
 12....65. *a*, 220.  
 2. *a*  
 133: 1....24. *a*  
 134-137....74. *a*  
 134: 2....220. 2. *b*,  
 273. 2  
 135: 7....94. *e*, 165. 2  
 137: 6....104. *c*  
 138: 6....147. 2  
 139: 1....104. *f*, 117. 5  
 2....158. 1  
 5....220. 1. *b*  
 8....53. 3. *b*, 88  
 (1. *c*), 161. 2  
 19....83. *b*  
 20....57. 2 (3) *a*,  
 83. *b* (3 pl.),  
 164. 3  
 140: 10....172. 3  
 13....86. *b* (1. *c*)  
 141: 3....24. *b*, 98. 1. *a*  
 5....111. 1, 164. 2  
 8....60. 4. *a*  
 143: 3....165. 2  
 6....272. 2. *b*  
 144: .....74. *a*  
 2....199. *b*  
 145: .....6  
 8....215. 1. *c*  
 10....104. *b*  
 147: 1....92. *d*  
 149: 5....112. 5. *c*

## PROVERBS.

1: 10....\$111. 2. *b*,  
 177. 3  
 20....97. 1. *a*  
 22....31. *b*, 60. 3.  
*c*, 111. 2. *e*  
 28....105. *c*  
 2: 11....104. *b*  
 3: 3....125. 1  
 12....43. *a*  
 17....258. 1  
 4: 6....118. 3  
 13....24. *b*, 106. *b*  
 16....88  
 25....150. 1  
 5: 22....105. *c*  
 6: 3....49

6: 11....\$11. 1. *a*  
 21....104. *g*  
 27....118. 4  
 7: 13....141. 1  
 14....53. 2. *a*  
 8: 3....31. *d*, 97. 1. *a*  
 11....260. 1  
 13....166. 2  
 15....88  
 17....53. 2. *a*, 111.  
 2. *b*  
 25....263. 1. *b*  
 27, 29....141. 3  
 10: 3....111. 1  
 4....11. 1. *a*, 156. 3  
 11....249. 1  
 11: 7....298. 3. *c*  
 25....150. 5  
 12: 25....197. *b*  
 13: 23....156. 3  
 14: 3....105. *d*  
 10....60. 4. *a*, 119. 1  
 34....263. 3  
 15: 1....24. *a*, 60. 4. *a*  
 9....112. 5. *c*  
 16: 4....246. 2. *a*  
 17: 4....111. 2. *c*, 140.  
 5  
 10....131. 1  
 14....126. 1, 131. 3  
 26....242  
 18: 5....267. *d*  
 19: 7....19. 2. *a*, 215.  
 1. *c*  
 13....216. 1. *d*  
 19....215. 1. *c*  
 24....51. 1  
 25....94. *d*  
 20: 16....111. 3. *a*  
 21: 8....56. 2  
 13....254. 9. *a*  
 15....267. *a*  
 22....63. 1. *a*  
 22: 11....215. 1. *c*  
 21....253. 2  
 24....60. 4. *a*  
 23: 1....158. 3  
 12....243. 2  
 24....158. 2. 3  
 27....207. 1. *c*  
 24: 2....92. *e*  
 7....156. 3  
 14....97. 1. *b*, 148. 3  
 17....91. *b*, 231. 5. *a*  
 23....94. *b*  
 31....93. *a*, 207. 2.  
*d*, 271. 1  
 23: 6....126. 2  
 7....60. 3. *b* (1)  
 9....174. 4  
 11....10. *a*  
 17....127. 2  
 19....90  
 26: 7....141. 1  
 18....141. 6  
 21....141. 6  
 27: 10....215. 1. *c*  
 15....83. *c* (2)  
 17....140. 1  
 25....24. *b*, 216. 2. *a*  
 23: 6. 18....203. 3.  
 21....94. *b*  
 29: 6....140. 1  
 30: 4....65. *b*  
 6....22. *b*, 66. 1 (2)  
*a*, 151. 2  
 8....11. 1. *a*  
 9....65. *a*  
 17....14. *a*, 24. *b*,  
 57. 2 (3) *a*

30: 25....\$200. *e*  
 31....229. 1. *a*  
 31: 3....199. *a*  
 10-31....6  
 12....104. *i*  
 31....247. *a*

## ECCLESIASTES.

1: 4....\$266. 1  
 9....256. *c*  
 15....161. 4  
 17....3. 1. *a*  
 18....90  
 2: 5....207. 1. *a*  
 7....275. 1. *c*  
 8....280. 3. *a*  
 13....57. 2 (3) *a*,  
 231. 3. *b*  
 15....260. 2 (2) *a*  
 19....230. 4, 283.  
 2. *a*  
 22....74, 177. 1  
 3: 2, 4....267. *b*  
 17....245. 5. *a*  
 18....74, 139. 2  
 4: 2....268. 1. *a*  
 9....251. 4  
 12....105. *a*  
 14....53. 2. *a*, 111.  
 2. *c*  
 5: 5....113. 2  
 7....38. 1. *a*, 201. 2  
 8....112. 5. *c*  
 7: 16....82. 5. *a*  
 22....71. *a* (2)  
 24....280. 3  
 25....273. 4  
 26....91. *b*, 165. 2  
 8: 1....177. 3  
 9....268. 1  
 12....165. 2  
 9: 1....139. 2, 216.  
 1. *a*  
 12....59. *a*, 93. *e*  
 18....165. 2  
 10: 5....164. 3  
 10....121. 2  
 17....220. 2. *c*  
 11: 3....177. 1  
 6....75. 2  
 3....103. 5  
 12: 1....201. 2  
 4....87  
 5....11. 1. *a*, 122.  
 2, 140. 5  
 6....140. 1, 2  
 11....19. 2. *b*, 65. *a*

## SONG OF SOLOMON.

1: 6....\$105. *e*, 141.  
 1, 207. 1. *a*  
 7....45. 5. *a*, 74,  
 269. 1. *a*  
 8....24. *b*, 260. 2 (2)  
 10....174. 1  
 2: 5....254. 7  
 10....221. 2. *b*  
 15....60. 3. *b* (2),  
 119. 4  
 3: 1....45. 5. *a*  
 11....148. 3, 164. 3  
 4: 1....254. 4  
 2....220. 1. *b*  
 5....216. 1. *c*  
 9....104. *k*  
 5: 2....57. 2 (3) *a*,  
 60. 4. *a*

5: 3....\$105. *d*  
 9....104. *k*  
 12....57. 2 (3) *a*  
 6: 5....45. 5. *a*  
 6....220. 1. *b*  
 9....105. *e*, 275. 5  
 11....141. 1  
 7: 3....221. 6. *b*  
 4....216. 1. *c*  
 8....210. *e*  
 13....141. 1  
 8: 2....199. *b*  
 5....104. *i*  
 6....22. *a*, 216. 2. *a*

## ISAIAH.

1: 3....\$262. 3  
 5....256. *c*  
 6....60. 2. *a*, 156. 2  
 9....262. 1  
 11....271. 1  
 15....104. *h*, 119. 1  
 16....54. 4. *a*, 82.  
 5. *a*  
 17....185. 2. *c*,  
 267. *c*  
 18....245. 5. *d*  
 21....33. 1, 61. 6. *a*,  
 218  
 22....245. 5  
 24....245. 4  
 29....279  
 31....60. 3. *b* (2)  
 2: 2....265. *b*  
 4....207. 1. *a*  
 20....43. *b*, 207. 1.  
*a*, 256  
 3: 1....280. 3. *a*  
 9....273. 3. *a*  
 15....24. *a*, 75. 1  
 16....172. 5, 209. 3. *a*  
 24....53. 3. *a*  
 4: 4....262. 1  
 5: 10....22. *a*, 216. 2. *a*  
 19....97. 1, 97. 1. *a*  
 20....10. *a*  
 23....275. 6  
 28....24. *b*  
 6: 1....265. *a*  
 2....203. 5. *a*  
 5....254. 10  
 9....56. 3. *a*, 175. 4  
 12....119. 1  
 13....92. *d*  
 7: 2....157. 1  
 4....91. *b*  
 11....119. 3, 126. 1  
 14....166. 1  
 15....267. *c*  
 19....156. 4  
 25....274. 2. *c*  
 8: 2....22. *b*  
 11....104. *a*  
 17....100. 2. *a* (1)  
 23....61. 6. *a*  
 9: 3....24. *b*, 221. 5. *a*  
 4....142. 1  
 6....4. *a*  
 12....246. 2. *b*  
 17....45. 2  
 10: 1....207. 2. *a*,  
 247. *b*  
 9....22. *b*  
 10....260. 2 (2) *c*  
 12....255. 3  
 13....11. 1. *b*, 57. 2.  
 (3) *a*, 92. *b*, 174.  
 1, 231. 3. *b*



- 10: 14....\$245. 5. *d*  
16....147. 4  
17....221. 5. *b*  
27....24 *b*  
34....19. 1, 45. 2  
11: 2....100. 2. *a* (2),  
156. 4  
8....141. 6  
15....60. 3. *a*  
13: 8....65. *b*  
16....91. *c*  
18....92. *c*  
20....53. 3. *a*, 111.  
2. *c*  
14: 6....114  
11....150. 5  
19....95. *a*  
23....57. 2 (2) *a*,  
94. *b*, 161. 2  
31....119. 4  
15: 5....142. 2, 161. 2  
16: 8....277  
9....168. *a*, 174. 4  
10....86. *b* (2 m.),  
161. 4  
17: 8....229. 3. *a*  
11....156. 2, 161. 2  
14....139. 2  
18: 2....139. 3  
4....98. 1. *a*  
5....65. *a*  
19: 3....141. 1  
4....275. 3  
6....24. *c*, 94. *a*,  
180. *a*  
9....199. *c*  
17....11. 1. *a*, 196. *d*  
21....92. *c*  
20: 4....199. *c*  
21: 3....207. 1. *a*  
9....262. 4  
12....112. 1, 172. 1,  
177. 3, 247  
14....111. 2. *c*  
22: 1....254. 6  
5....161. 2  
10....25  
11....221. 7. *a*  
17....161. 2  
19....45. 3, 111. 1  
21....221. 3. *a*  
24....254. 6. *b*  
23: 9....254. 2  
11....54. 3, 94. *b*,  
221. 6. *b*  
13....249. 2. *a*  
17, 18....220. 1. *b*  
18....113. 1  
24: 2....165. 2, 246.  
2. *a*  
3....140. 3, 4  
19....139. 2, 282. *a*  
20....82. 1. *a* (1)  
25: 1....104. *h*  
6....209. 1. *a*  
10....159. 2  
11....119. 1  
26: 5....105. *a*, *b*  
11....254. 9. *a*  
16....86. *b* (3 pl.)  
19....221. 2. *b*  
20....172. 3  
27: 3....105. *d*  
4....127. 3  
8....24. *a*  
11....88 (3 f. pl.)  
12....223. 1. *a*  
28: 3....89 (3 f. pl.),  
91. *c*  
6....60. 3. *a*  
29: 10....\$280. 2  
12....86. *b* (3 pl.)  
13....280. 2  
16....150. 5, 279. *a*  
21....249. 1. *a*  
27....113. 1  
28....282. *a*  
29: 1....131. 2  
7....165. 3  
9....141. 6  
14....90, 279. *a*  
16....283. 2. *b*  
21....86. *b* (3 pl.)  
22....156. 1  
30: 2....157. 1  
5....157. 3  
11....79. 3. *a*, 232. *a*  
12....19. 2, 119. 3  
18....106. *a*, 119. 1,  
139. 2  
19....104. *b*, 106. *a*,  
141. 3  
21....180. *a*, 258. 1  
23....273. 3  
28....160. 4  
29....96. *b*  
31: 4....22. *a*, 43  
32: 1....88  
11....275. 1. *a*  
33: 1....24. *b*, 87, 131.  
2, 141. 3, 258. 3. *a*  
6....255. 2  
7....24. *a*  
9....82. 1. *a* (1)  
10....82. 5. *a*  
12....24. *c*, 149. 1  
15....271. 2  
21....56. 1  
34: 4....140. 2, 245.  
5. *d*  
6....96. *a*  
11....21. 1, 229. 4. *b*  
17....104. *i*  
35: 1....55. 1, 88 (pl.),  
158. 2  
7....275. 4  
36: 8....35. 1, 246. 3. *a*  
9....250. 1. *a*  
15....271. 4. *a*  
37: 23....270. *c*  
32....254. 9. *a*  
38: 5....90, 279. *a*  
14....19. 2  
16....256. *c*  
40: 1....263. 2  
7....22. *b*, 35. 1  
12....215. 1. *c*  
17....260. 2 (2) *c*  
21....263. 2  
24....92. *b*  
30....147. 4  
31....245. 5  
41: 7....90, 270. *b*  
8....285. 1  
14....254. 3  
23....97. 2. *a*, 172. 3  
24....260. 2 (2) *c*  
42: 4....140. 1  
5....126. 1, 221.  
7. *b*  
6....97. 2. *a*  
11....156. 1  
22....65. *a*  
24....267. *c*  
43: 5....105. *b*  
8....94. *d*  
9....91. *d*  
23....112. 3  
44: 2....105. *b*, 193.  
2. *b*  
44: 8....\$147. 3  
13....19. 2, 60. 3. *b*  
(2), 120. 1  
16....141. 2  
17....13. *a*  
18....156. 2  
21....102. 2  
27....111. 3. *a*  
45: 1....139. 2  
11....118. 3  
47: 1....269. *b*  
2....88 (f. s. & m.  
pl.), 111. 3. *a*  
5....269. *b*  
10....102. 3, 104. *c*  
12....285. 2. *a*  
13....220. 2. *a*  
14....104. *i*  
48: 7....104. *g*  
8....87  
11....39. 1. *a*  
49: 8....207. 1. *a*  
18....65. *b*  
26....112. 3, 273. 1  
51: 14....126. 1  
15....126. 1  
20....57. 2 (3) *a*  
21....255. 2  
52: 5....96. *a*, *b*, 122.  
2, 131. 6, 150. 2  
7....174. 1  
11....140. 4  
14....60. 3. *b* (2)  
53: 2....111. 1  
3....94. *e*  
4....254. 9. *b*, 262. 4  
50....60. 2. *a*, 142. 1  
10....175. 1  
11....249. 1. *a*  
54: 1....207. 1. *a*  
5....201. 2  
6....104. *c*  
9....125. 2  
12....22. *b*  
55: 5....104. *b*  
11....273. 3  
56: 3....105. *a*, 245.  
5. *b*  
12....164. 5  
57: 5....140. 2  
6....24. *b*  
8....88 (2 f.)  
13....119. 3  
58: 3....24. *b*, 131. 2  
216. 2. *a*  
9....125. 2  
10....216. 1. *b*  
59: 3....83. *c* (2),  
122. 2  
5....112. 3, 156. 4,  
196. *d*  
10....189  
12....127. 2  
13....92. *b*, *d*, 174. 1  
16....104. *i*  
17....172. 4  
60: 1....157. 2  
4....88 (f. pl.)  
7....105. *c*  
9....104. *c*  
10....105. *c*  
61: 1....43. *b*  
62: 2....105. *d*  
3....16. 1  
63: 3....94. *a*, 119. 1  
16....105. *a*  
19....86. *a*  
64: 2....86. *a*  
5....132. 3  
6....161. 3  
61: 8....\$94. *d*  
10....139. 1  
65: 20....165. 2, 248  
24....263. 1. *b*  
66: 12....142. 1  
13....45. 5  
20....39. 1. *a*  
JEREMIAH.  
1: 5....\$105. *d*  
11....266. 2  
2: 11....11. 1. *b*, 230. 3  
12....111. 3. *a*  
19....105. *c*  
21....220. 1. *b*, 249.  
1. *b*  
24....105. *c*  
27....104. *k*  
34....277  
36....111. 2. *b*  
3: 3....267. *b*  
5....86. *b* (2 f.),  
131. 2  
6....172. 3  
7....249. 1. *a*  
8....60. 3. *b* (2),  
207. 1. *a*  
10....249. 1. *a*  
11....207. 1. *a*  
22....177. 3  
4: 3....158. 2  
7....24. *b*, 221. 5. *a*  
13....141. 1  
19....86. *b* (2 f.)  
30....71. *a* (2),  
275. 5  
31....156. 1  
5: 6....141. 1  
7....75. 2, 125. 1  
13....245. 5. *b*  
22....56. 1, 105. *b*, *c*  
26....139. 2  
6: 27....185. 2. *c*  
7: 4....280. 3. *b*  
10....65. *a*  
13....282  
27....104. *b*  
29....141. 1  
8: 11....165. 3  
22....230. 2  
9: 2....94. *c*  
17....118. 4  
19....220. 1. *b*  
10: 5....57. 2 (3) *a*, 86.  
*b* (3 pl.), 164. 3  
12....88  
17....69 (f. s. & m.  
pl.)  
11: 15....220. 1. *b*  
12: 5....94. *a*  
9....229. 3  
10....121. 2  
17....92. *d*  
13: 5....127. 1  
7....147. 2  
13....56. 1  
19....172. 1, 275.  
2. *b*  
21....60. 3. *b* (1),  
86. *b* (2 f.)  
25....60. 2. *a*  
15: 3....119. 1  
10....93 (pl.), 104.  
*k*  
15....106. *b*  
17....112. 5. *c*  
16: 16....158. 1, 249.  
1. *a*

- 17: 3....\$221. 6. *b*  
 4....86. *b* (2 m.),  
 112. 3  
 17....172. 3  
 18....94. *d*  
 18: 23....46, 172. 3,  
 175. 3  
 19: 11....165. 1  
 20: 9....22. *b*  
 21: 3....88 (pl.)  
 4....39. 4  
 13....131. 1  
 22: 3....185. 2. *c*  
 6....13. *b*  
 14....161. 4, 199. *c*  
 15....94. *a*  
 20....234. *a*  
 23....61. 6. *a*, 86.  
*b* (2 f.) 90 (2 f.  
*s.*), 140. 2  
 24....105. *b*  
 26....104. *i*  
 29....280. 3. *b*  
 23: 13....131. 6  
 23....254. 6. *b*  
 29....161. 2  
 37....104. *b*  
 39....177. 3  
 24: 2....91. *c*  
 25: 3....94. *b*  
 16....96. *a*  
 26....246. 3. *a*  
 34....161. 5  
 36....57. 2 (3) *a*,  
 234. *c*  
 26: 9....165. 3  
 21....44. *b*  
 27: 3....249. 1. *c*  
 18....156. 2  
 20....13. *a*  
 23: 16....245. 3. *b*  
 29: 8....94. *e*, 112. 5. *c*  
 23....229. 1. *a*  
 25....220. 1. *b*  
 27....24. *b*  
 30: 16....139. 3  
 19....276. 1  
 31: 12....87, 119. 3  
 18....273. 4  
 21....249. 2. *b*  
 32....112. 3  
 33....16. 3. *b*, 105. *d*  
 38....46  
 32: 4....91. *b*, 131. 5  
 9....98. 1. *a*  
 12....246. 3. *a*  
 14....249. 1. *c*  
 33....92. *d*  
 35....164. 2  
 37....10. *a*  
 44....268. 1  
 33: 8....13. *a*  
 24....45. 1  
 26....11. 1. *b*  
 34: 1....44. *a*  
 36: 16....272. 3  
 23....251. 1  
 37: 12....113. 2  
 14....266  
 16....209. 3. *a*  
 38: 9....270. *c*  
 12....56. 4  
 14....249. 1. *c*  
 39: 18....92. *d*  
 40: 1....57. 2 (2) *a*  
 3....249. 1. *c*  
 41: 6....282. *c*  
 42: 2....175. 2  
 6....46, 71. *a* (1)  
 10....53. 2. *b*, 148. 2  
 44: 18....\$271. 1  
 19....104. *e*  
 23....166. 1  
 25....160. 4  
 46: 7, 8....122. 2  
 8....96. *a*, 111. 2. *d*  
 11....86. *b* (2 f.)  
 20....43. *b*  
 48: 11....159. 1  
 19....280. 3. *a*  
 32....246. 3. *a*  
 49: 3....54. 4. *a*, 82.  
 5. *a*  
 8....95. *d*  
 10....165. 1, 262. 4  
 11....88 (3 f. pl.),  
 98. 1  
 15, 17....275. 2. *b*  
 18....45. 4  
 20....140. 5  
 24....104. *i*, 275. 4  
 28....141. 1  
 37....86. *b* (2 m.),  
 112. 3, 5. *c*, 139. 3  
 50: 3....159. 2  
 5....71. *a* (3),  
 91. *d*  
 6....275. 2  
 11....196. *d*  
 20....165. 2  
 23....91. *a*  
 27....111. 3. *a*  
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# INDEX III.

## HEBREW WORDS ADDUCED OR REMARKED UPON.

Words preceded by Vav Conjunctive or Vav Conversive will be found in their proper place irrespective of these prefixes. A few abbreviations are employed, which are mostly of such a nature as to explain themselves as *v.* verb, *n.* noun, *pron.* pronoun, *adj.* adjective, *adv.* adverb, *int.* interjection, *inf.* infinitive, *imp.* imperative, *pret.* preterite. The numbers refer to the sections of the Grammar.

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# INDEX IV.

## HEBREW GRAMMATICAL TERMS.



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Names of the accents § 29, their signification § 29. *b*  
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## POSTSCRIPT

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THE folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative **וְהִיא**. It is designed to be taken out of the book and mounted upon pasteboard. The student will thus have the most material parts of the grammar brought together and exhibited to his eye upon a single page.

Two sections of the grammar have been inadvertently numbered 141 and two 150. To prevent embarrassment from this cause in the use of the indexes, the page is almost always added when the second of the duplicate sections is intended.



## GENERAL VIEW OF THE VERB.

[illegible]

## INFINITELY

[illegible]

## IMPERATIVE

[illegible]

## PARTICIPLES

[illegible]

## DECLENSION OF NOUNS.

## CHANGES PRODUCED BY ADDRESS:

1. In a simple ultimate there is no change.
2. If the ultimate is moved a Segholate form is adopted

- 11 The feminine  $\bar{\alpha}$ , the plural  $\bar{\alpha}$  or  $\bar{\alpha}$ , and the dual  $\bar{\alpha}$  in a mixed ultimate.

1. There is epenthesis except from monosyllables, or when the preceding vowel is a pretonic *knajeta*.
2. The final letter is doubled in nouns from contracted *22* roots, in those in which consonants concurring at the end have coalesced, and in a few others.
3. Segholates receive their primary monosyllabic form before the feminine ending *21*, in the plural and occasionally in the dual they receive pretonic *knajeta*, and the original vowel of the monosyllable falls away.

- In the penult,
1.  $\pi$  is rejected.
  2.  $\alpha$  becomes  $\pi$ ,  $\pi^*$  or  $\pi^*$ ,  $\pi^*$ .
  3.  $\alpha$  and  $\pi$  rarely occur, see § 209.3.
- In the penult,
- kamets and Tseré are rejected, except from nouns in  $\pi$

### THE CONSTRUCT STATE

1. The feminine  $\pi$ , becomes  $\pi$ , the dual  $\pi$ , and the plural  $\pi$  become  $\pi$ .
2. In a mixed ultimate, Kanets is shortened to Pattald, to  $\pi$  There when preceded by pretonic Kanets.
3. In a simple ultimate  $\pi$  becomes  $\pi$
4. Kanets and There are rejected from the syllable preceding the next, and if this occasions a concurrence of vowelless consonants a short vowel is inserted between them.

### NOUNS WITH SUFFIXES

- I Before the grave suffixes (viz.  $\text{עַבְדִּי}$ ,  $\text{בִּתִּי}$ ,  $\text{אֵשֶׁתִּי}$ ),  
Nouns of both genders and of all numbers take the form of the construct.
- II Before the light suffixes,
1. Singular or plural nouns with a feminine ending adopt the construct form, only changing  $\text{ה}$  to  $\text{הַ}$ .
  2. Singular or plural nouns not having a feminine ending adopt the same form as before the absolute plural termination.
  3. Dual nouns retain the form which they have before the absolute dual termination.

1. Segholate nouns in the singular revert to their monosyllabic form, as before the feminine ending  $\pi$
2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled
3. Final  $\pi$  is dropped,

## PERSONAL PRONOUNS.

Page	Heb.	With 1 and 2nd Vowels	With 3rd Vowel	With Final & Plural Vowels
100	חָלָה	חָ	חָ (חָ)	חָ
101	חָלָה	חָ	חָ (חָ)	חָ
102	חָלָה	חָ	חָ (חָ)	חָ
103	חָלָה	חָ	חָ (חָ)	חָ
104	חָלָה	חָ	חָ (חָ)	חָ
105	חָלָה	חָ	חָ (חָ)	חָ
106	חָלָה	חָ	חָ (חָ)	חָ
107	חָלָה	חָ	חָ (חָ)	חָ
108	חָלָה	חָ	חָ (חָ)	חָ
109	חָלָה	חָ	חָ (חָ)	חָ
110	חָלָה	חָ	חָ (חָ)	חָ
111	חָלָה	חָ	חָ (חָ)	חָ
112	חָלָה	חָ	חָ (חָ)	חָ
113	חָלָה	חָ	חָ (חָ)	חָ
114	חָלָה	חָ	חָ (חָ)	חָ
115	חָלָה	חָ	חָ (חָ)	חָ
116	חָלָה	חָ	חָ (חָ)	חָ
117	חָלָה	חָ	חָ (חָ)	חָ
118	חָלָה	חָ	חָ (חָ)	חָ
119	חָלָה	חָ	חָ (חָ)	חָ
120	חָלָה	חָ	חָ (חָ)	חָ

## INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE

Primary form,	=	=	ב	ך
Before vowelless Consonants,	=	=	ב	ך
Before Gutturals with Compound Sh'va,			<i>the corresponding short vowel</i>	
Before monosyllables and accented syllables,	=	=	ב	ך
With the contracted article,			<i>the vowel of the article.</i>	

THE PREPOSITION **to**, THE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE **any**

Before strong consonants,	22	27	27	27.25
Before vowelless consonants and strong gutturals,	22	27	27	27.6
Before weak gutturals,	22	27	27	27.5
Before gutturals with Kamehs,	22	27	27	27.5

\* But with a disjunctive accent commonly 710









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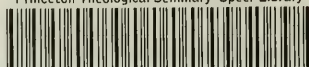
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